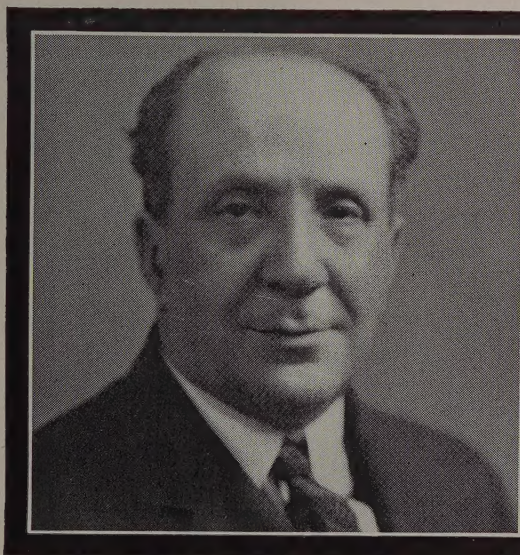


B'NAI BRITH MAGAZINE



DR. BORIS D. BOGEN
He served well the body and the spirit of Jewish life.
(See Page 315)

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THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XLIII

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Jewish Calendar

5689

1929

Rosh Chodesh Shevat.....Sat., Jan. 12
Chamisha Oser B'Shevat.....Sat., Jan. 26
*Rosh Chodesh Adar (1).....Mon., Feb. 11
*Rosh Chodesh Adar (2).....Wed., Mar. 13
*Fast of Esther.....Mon., Mar. 25
PurimTues., Mar. 26
Rosh Chodesh Nissan.....Thurs., Apr. 11
First Day of Pessach.....Thurs., Apr. 26
Eighth Day of Pessach.....Thurs., May 2
*Rosh Chodesh Iyar.....Sat., May 11
Lag B'Omer.....Tues., May 28
Rosh Chodesh Sivan.....Sun., June 9
ShavuothFri., June 14
Sat., June 15
*Rosh Chodesh Tammuz.....Tues., July 9
*Fast of Tammuz.....Thurs., July 25
Rosh Chodesh Ab.....Wed., Aug. 7
Tisho B'Ab.....Thurs., Aug. 15
*Rosh Chodesh Elul.....Fri., Sept. 6

5690

Rosh Hashonah.....Sat., Oct. 5
*Fast of Gedalia.....Mon., Oct. 7
Yom Kippur.....Mon., Oct. 14
SuccothSat., Oct. 19
Sun., Oct. 20
Shemini Azereth.....Sat., Oct. 26
Simchas Torah.....Sun., Oct. 27
*Rosh Chodesh Chesvan.....Mon., Nov. 4
Rosh Chodesh Kislev.....Tues., Dec. 3
First Day of Chanukah.....Fri., Dec. 27

NOTE: Holidays begin in the evening preceding the dates designated.
*Rosh Chodesh also observed the previous day.

TABLE OF CONTENTS

	Page
Our Readers Have Their Say.....	314
The Passing of a Great Leader—By Alfred Segal.....	315
Editorial Comment	317
A Cross-Section of Jewish Life.....	320
Thinking Aloud—By Urva Porah.....	324
Jewish Life in Germany—By Israel Auerbach.....	325
The B'nai B'rith Garden City.....	327
The President Pays Tribute to Dr. Bogen.....	328
The Winner of the Pulitzer Prize Award—By Haynes A. Gilbert	329
Richard Willstätter—By Joseph Samuel.....	331
My First Meeting with Herzl—By M. M. Usishkin.....	332
The Hebrew University Library—By James Waterman Wise....	334
Yiches—By Florence Lipkin.....	335
The Printed Page.....	338
In the Public Eye.....	339
News of the Lodges.....	340
Across the Seas.....	343
Humoresque	344

Among Our Contributors

M. USISHKIN was one of the leaders of Russian Zionists in the early days of the movement. In 1890, he was one of the founders of the Odessa Association for aiding the Jewish colonists in Palestine. After Theodor Herzl transformed the Palestine scheme into the present political Zionist movement Usishkin became one of his most ardent followers and collaborators and corresponded with him for many years.

FLORENCE LIPKIN is an evening student at the College of the City of New York. She is a leader in a multitude of school and Jewish activities and intends to enter law school in the fall.

ISRAEL AUERBACH, the European correspondent of the B'NAI B'RITH MAGAZINE, is a well-known writer on religious, political, and sociological subjects. He lives in Berlin.

JAMES WATERMAN WISE, the son of Rabbi Stephen S. Wise of New York, is Secretary of Avukah, the Student Zionist Organization, as well as a prolific writer on Jewish topics. He is the author of the book "Jews are Like That," which created a national sensation during the past year.

JOSEPH SAMUEL, younger brother of the Jewish novelist, Maurice Samuel, is the proprietor of a small pharmaceutical plant in New York City. He is 25 years old. Graduating with honors in chemistry from the University of Manchester, he has been living in this country since 1927, and is a frequent contributor of articles on science to many magazines.

HAYNES A. GILBERT is a young New York writer whose penchant is literature and literary criticism. He has contributed to some of the foremost magazines in the country on these subjects, and is now working on his first novel.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

Seek Distinguished Photographs

The following letter was written by the President of the Maccabean Club of Shanghai, China, to Mr. C. P. Murray, Jr., American Consul there, who forwarded it to the B'NAI B'RITH MAGAZINE for publication:

My dear Murray:

The Committee of the Maccabean Club, the only Jewish club in this city, proposes to adorn the walls of the club's library with portraits of distinguished Jews.

They feel that this will not only emphasize the distinctly Jewish character of the club in a cosmopolitan city like ours, but will also remind the members of the leadership attained in present and past world affairs by men of their race, and be a constant incentive and inspiration to the younger members, who form the majority of the club.

I need not tell you that the club is a responsible and representative institution and, though of recent formation, includes in its roll of membership nearly all the senior members of the community.

May I therefore ask you on behalf of myself and my Committee to write to the United States and procure us photos of such men as Oscar Straus, Nathan Straus, Judge Brandeis, and such other distinguished Jews, as your friends may select.

Their pictures will hang in our library next to Lord Reading, Lord Melchett, Sir Herbert Samuel, and many others.

We will gladly reimburse all expenses you may incur in procuring for us these pictures.

The B'NAI B'RITH offices will gladly assist in the requested forwarding of photographs to China.—Ed.

B. B. Abroad

Sir:

I attended an I. O. B. B. meeting in Karlsbad last summer, and among those present were Dr. Adolph Stern, Bucharest; Dr. Joseph Popper, Prague; J. Niego, Constantinople; and Dr. David Yellin, Jerusalem.

The meeting took place in a Jewish hotel dining room. We met at 6:30 for dinner. We were introduced to each other, the names of lodge and country were given, and a cordial welcome from the President was received. Dinner began at 7 o'clock and was over at 8. Then we assembled in an ante-room where the meeting was held. To me it was a novel idea. I was told that sometimes the wives attend the dinners. Sometimes they play bridge or go to the opera, which is across the street, while the meeting is on. Then at about 11 o'clock, when the meeting is adjourned, they rejoin their husbands and all have a good time.

The ritual, by the way, was read in Hebrew, and when a member wanted the floor, he had to give the silent salutation to the President. I just wish to submit this experience for what it may be worth to our local lodges in this country.

TOBY BRENNER.

Gloyd Bldg., Kansas City, Mo.

Tribute from Mexico

Baruch C. Vladeck, managing editor of the *Jewish Daily Forward*, has kindly sent the following item from the latest issue of "Unser Leben," published in Mexico:

We are far from idealizing the B'nai B'rith. We do not believe that through philanthropy we can solve or even mitigate the problem of the needy, and where the B'nai B'rith is concerned we want to say that with the colossal financial means and the amount spent for philanthropic activities, more could be done and much better results achieved if this money were to be placed in the hands of the people under social control, and not through a system which is in vogue in the B'nai B'rith.

But notwithstanding all these opinions, we must confess that if any organization has done anything good for Mexican Jews on a humanitarian and philanthropic basis, it is no other organization than the B'nai B'rith Bureau in Mexico. Even the members of the Y. M. H. A., when they wanted to bring their families or relatives from Europe, did not go to the authorities of their own organization, but utilized the B'nai B'rith Mexican Bureau because of the efficiency with which the formal proceedings were attended. The other services that the B'nai B'rith is rendering, for instance, the Free Loan Society; employment; medical help, etc., are equally worthwhile and outstrip those of any other organization.

Founders of Reform Judaism

Sir:

In your May issue, in the editorial, "The Birth of Reform," you make the statement that Isaac M. Wise was the founder of Reform Judaism, which is incorrect.

No one man founded Reform Judaism. It was the outcome of the philosophic teachings of Zunz, Riesser, Abraham Geiger, Samuel Hirsch, and others in Germany, and was carried to the United States by such men as Hirsch, David Einhorn, Bernard Felsenthal, Liebmman Adler, Lillienthal, and others. Dr. Wise, of course, was among this illustrious band of early reformers, but his work consisted of organizing the scattered forces of liberal Jews throughout the country. In this field he did yeoman service, for which the Jews owe him eternal gratitude. But he was not the founder of the Reform movement. Will you kindly publish this for the sake of historic truth?

Leo Kaul.

1113 Noble St., Chicago.

Want A. Z. A. in Bulgaria

Sir:

Recently I translated the "Historic Sketch of the B'nai B'rith" in the B'nai B'rith Manual, into Bulgarian, and read it at consecutive meetings of the Lodge Carmel. It received rapt attention. Our Council even intends to print the translation and distribute it among our Bulgarian I. O. B. B. Lodges, since we are really very poor in such literature.

After learning so much about the Order's work in America, our Lodge would like to found an A. Z. A. organization in Bulgaria similar to the original in the United States. For this purpose, of course, we would need much printed material, statutes, rules, etc., by which the American A. Z. A. is governed. I would be glad to translate all that material into Bulgarian.

We had a conference of all Bulgarian Lodges at Roustchouk, and I took the opportunity to lecture on one portion of the "Historic Sketch," as well as on a portion of Dr. Maretzky's "History of the I. O. B. B. in Germany," translated into Bulgarian. You can easily imagine the enthusiasm which both of these precious works caused among our brethren, for they had been compelled hitherto to forego these important documents of our Order, because none of them was ever translated into Bulgarian.

Abraham S. Aftalion.

Sofia, Bulgaria.

The request of our correspondent for A. Z. A. material has been complied with. Efforts by the Bulgarian Lodges to establish a Junior Order will be watched with interest by its friends in this country.—Ed.

B'nai B'rith Ritual

Sir:

You are no doubt acquainted with the passage in the Torah: "Thou shalt not mention the name of thy Lord in vain. . . ." I have noticed that this has occurred at an installation ceremony of the Lodge. I refer to the saying of "Shma Y'Israel" which is mentioned with uncovered heads. To the best of my knowledge, that is not in accord with Jewish ritual and custom. B'nai B'rith is an Order of the Jews and I believe the ritual and custom of the Jews should prevail. I would be pleased to have an opinion on this as it was very much discussed in the Lodge ante-room.

A. Rabinovitz.

2414 Wentworth Ave., Chicago.

Whether praying without a hat is mentioning the name of the Lord in vain is questionable. However, there is nothing in the B'nai B'rith ritual that forbids wearing the hats by those whose conviction leads them to cover the head when engaged in prayer.—Ed.

Summer Camps

Sir:

Would you please let me know of a good Jewish summer camp to which a girl of 13 might be sent for the summer months? I would prefer a location somewhere in the Central West.

Mrs. Jacob L. Brenn.

250 E. Washington, Huntington, Ind.

The only camp listed in the Central West is Camp Pinemere, of which Dr. Harry Kahn, 104 S. Michigan Ave., Chicago, is Director.—Ed.

The Passing of a Great Leader

By Alfred Segal



R. BORIS D. BOGEN, Secretary of the Independent Order of B'nai B'rith, died suddenly at his home in Arcadia, California, near Los Angeles on June 29.

* * *

To those who were privileged to know Boris D. Bogen intimately the news was incredible. Bogen dead? There had stayed with him the gaiety and the zest of youth though he had come to the age of 60. The last time one saw him before his departure for his home there was a bubbling laugh on his lips. The lines about his eyes were those that 60 years of laughing had put there. He laughed with life, not at it. Life was a divine comedy and he had a good laugh with it in all his days and a laughing story to tell on all the ways of life.

Bogen dead? The last laughter one heard of him was still in one's ears. And what was that last story he told . . . he had so many to tell.

He was making ready to go home that day. . . . To go home had been in his heart for several months. He was tired after the year's work. . . . There had been so much to do. . . . In the last month the Jewish Social Workers of the land had elected him their president. This had been a great desire of his: To crown his sixtieth year with this honor. . . . He had just completed his autobiography. . . .

And now home! . . . On the very evening of his arrival in Arcadia there assembled in his house his relatives and friends for a joyous welcome to the home-comer. . . . He laughed. . . . He had new stories to tell. . . . And in the midst of laughter he died.

One guesses that if it had been given Dr. Bogen to choose the manner of his going, this is the way he would have taken.

* * *

And so came to its end a life that was as rich as any Jewish life may be and far richer than most. It had been given to him to be a servant of Jewry in most of his years and he had been privileged to walk on the shining heights where Jews serve ideals.

When during the war and after the war, American Jewry marched with its

gifts for the afflicted brethren in East Europe he was of the leaders and in his hands was the work of organizing order out of chaos in the Jewish life of Poland and Russia.

Boris Bogen was born in Moscow, Russia, a privileged Jew, one might say, because Jews generally were restricted to the Pale and only a handful were permitted to live in Moscow. There he was educated in the gymnasium and in time joined that perilous fellowship of young revolutionaries. Social service came to him as a natural endowment and his early youth found him serving those Jews who were expelled from Moscow in Czar Alexander's time. They were living in Moscow without legal right, and of a sudden the cruel edict of expulsion fell upon them and there was no mercy in its execution.

In that time the gymnasium did not see young Bogen for several weeks, as he went about hunting secret lodgings for evicted Jews that they might be sheltered until such time as he could gather means for them to return to the Pale.

Marriage turned his mind to aspirations for wider opportunities of life and he sought America, and for awhile worked as a printer's devil in New York and then in a textile mill in Connecticut and then as librarian in the Jewish Institute in New York, studying pedagogy in the University of New York by day and guarding the library by night. His meager income was increased by occasional writings for Russian publications.

The social servant that was in him called him to a variety of voluntary activities. There was that occasion when radical Jews of New York, scornful Yom Kippur, made display of their unbelief in an East Side restaurant on the holy day under the eyes of pious Jews on the way to synagogue. And seeing this, the faithful ones considered it as holy a function to put a stop to this desecration as to be in the synagogue, and police reserves were called to quell the tumult.

Young Bogen, a passerby, was grieved by the shame of this and, elbowing his way through the crowd, entered the restaurant.

"Why don't you close your restaur-

rant?" he demanded of the proprietor.

"Well, it is my restaurant and I can do with it what I please."

"True," was the answer, "but the shame of what's going on outside is on all the Jews," and he spoke with such good effect that the proprietor was persuaded. But there fell upon Bogen the fate of the peace-maker, for when he emerged from the restaurant he was jeered as one of those impious radicals who took food on Yom Kippur, and was belabored until the police rescued him.

* * *

His feet definitely took the path of social service as a profession when he became a teacher in the Hebrew Technical School, New York, whence, after a service of several years, he went to the Jewish Agricultural School at Woodbine, N. J. At Woodbine the Baron de Hirsch Fund had established an agricultural colony which, contradicting its founders, became an urban and industrial community as well.

The political life of Woodbine was in the hands of township politicians, and it was the conception of Dr. Bogen to endow this Jewish community with political power of its own in order that the inhabitants might become the more conscious of their duties and privileges as citizens.

And so it came to pass that the borough of Woodbine was incorporated and there was seen for the first time an all-Jewish municipal government from mayor to pipeman in the borough's fire department.

There were five years of fine serving in the Jewish agricultural school and good harvests of young men educated to work again at the ancient occupation of Jews; and from Woodbine Dr. Bogen went to Cincinnati as superintendent of the United Jewish Charities.

* * *

The good years in Cincinnati saw multitudes of immigrants come to his hands, for these were the years when pogroms were driving the hundreds of thousands from Russia. There was no mere charity-giving in Cincinnati; the purpose was to make good lives and there was no end of serving until the immigrant was established and had

brought his family and could walk without help.

Long afterward Dr. Bogen often was stopped on the streets by citizens of prosperous aspect.

"Don't you remember me, Dr. Bogen? I am the one from Kovno that you helped?" And then the war came.

* * *

And it fell to Dr. Bogen to carry the heart of American Jewry to the brethren in Poland and Russia. He became statesman and international social servant in one, for he must deal with the agents of governments, often hostile. He must feed Jews in Poland by the grace of the German government into whose hands Poland had fallen; he must feed Jews in Western Russia and find a way to reach his beneficent hand over Germany which was the enemy. An American, he must avoid intercourse with the enemy and yet succor Jews who lived in enemy territory.

He accomplished a diplomatic triumph and with Holland as his base he sent a continuous supply of relief across Germany to Poland and Western Russia.

The war ended but there was no end of the hunger of Jews in Poland and Russia and straightway he went to Poland as agent of the Joint Distribution Committee; but there were obstacles. Poland, politically free after centuries of Russian subjection, had remained enslaved by old bigotries. In the time of the czars Polish Jews had enjoyed an endurable life, but their new Polish masters were inflicting persecutions. Dr. Bogen must go to find friends for Jews in an unfriendly land. He went with the Hoover mission not as a member of it but as a sort of stowaway without credentials. There was on board the train a Polish major who delighted in small persecutions.

"And you, a Jew, are going to Poland?" he laughed.

And so he came to Poland an unwelcome guest and remained to receive eventually the highest regard of the government and to enjoy the confidence of Ignaz Paderewski who was then president of the new republic.

There was the occasion when he came to a certain town in Poland and was in the City Hall when it was beset by a hungry mob and the frightened officials knew not what to do.

They turned to Dr. Bogen.

"You speak to them."

And Bogen spoke. Bread was coming, he said. Bread for everybody! He wore an American uniform and he seemed to carry the good will of America. The mob dispersed.

* * *

The generosity of American Jewry poured into Poland and the hands of Dr. Bogen organized its distribution and there was bread for the hungry and medicaments for the sick and wherever he went he left behind an organized Jewry prepared to help itself when American help came to an end.

There were adventures; he rode ahead of a conquering Polish army, hoping that his American uniform would give pause to rapacious soldiers thirsting for Jewish blood; he came by accident to a village where all the population lay prone from starvation and attained the high privilege of a savior; he went with Morgenthau to investigate pogroms and heard the story of a Jew who had been shot and buried but had dug himself out of his grave.

And after Poland, he went to Russia, and after some 30 years he was back in his native city, Moscow, as a deliverer of his people. In this new Russia there was no privileged class and while Jews were not discriminated against there must be no discrimination in behalf of Jews either; there could, therefore, be no special feeding of Jews by Jewish agencies. But in the end the statesman Bogen persuaded the government to permit the social servant Bogen to do his work and the record of that great achievement is Jewish history.

* * *

He returned to Social service in America and was superintendent of Jewish charities in Los Angeles when B'nai B'rith called him as Secretary. His masterpiece of service was his management of the Wider Scope campaign.

He was no secretary in a swivel chair. He became a prophet, stirring up American Jewry to ask itself, "What of this, our Judaism?" "What will become of it if we do not mind to leave a good estate of Judaism to our children?"

He flamed with the cause of the

Hillel Foundations. In these was life for Judaism in the future. In these was the inspiration that would illuminate for leadership in Judaism the college-trained youth. American Jews were educating their children for medicine, law and engineering, but what of teaching them the good life that is in Judaism. The best of Jewish youth was being lost to Judaism. In the Hillel Foundations was the mooring that would help them to Jewish life in the years when Jewish youths drift from indifference to doubt to negation.

This was the burden of his preaching as he went about the country, in behalf of the B'nai B'rith, calling to the people to prepare a good estate of Judaism for their children. To this he gave the strength of his last years and all that fine enthusiasm and that persuasion and that intriguing good humor that had carried him through the difficult years in Poland and in Russia.

If he had served Jewish physical life in those times he was now serving Jewish spiritual life in America as ably.

He was no gloomy prophet but a most charming one, bringing his messages in apt stories, winning men by whimsical humor. Into his labors he threw himself with youthful zest and if at his age men like the comfort of their private offices, he ranged the country with the banner of this B'nai B'rith ideal.

His office saw him not as much as the B'nai B'rith lodges of the land, but in the midst of a great variety of other duties he found time for the managing editorship of this magazine and no detail of it escaped him. Perhaps had he given less of himself to his work, he might have lived longer; but to Boris Bogen the span of a life was to be measured by the works put into it and not by its years.

He concluded his autobiography with the statement that, born a privileged Jew, he had been a privileged Jew all his life. It had been his high privilege to be a servant of his people in all his years in America, and to the day of his death he exercised his privilege. He had served well the body and the spirit of Jewish life.

He was the most fortunate of men. It was given to him to build his memorials as he went along doing his work. In the hearts of his intimates he will live in the ripple of gentle laughter.

Editorial Comment

Mr. Rosenwald Loses—and Wins

THAT there is an awakening among the Jews of the United States to the importance of encouraging religious education is evidenced by the raising of an endowment fund for the Hebrew Union College through popular subscriptions, amounting to \$4,000,000.

Less than six months ago Julius Rosenwald challenged those who believe in the work of the Hebrew Union College to match three millions and a half of their money with half a million of his, by the first of July. American Jewry accepted the challenge and on July first was declared the winner. Of course, Mr. Rosenwald was delighted to lose. Losing in many similar contests has made him the greatest philanthropist of our age. But Jewry not only won Mr. Rosenwald's handsome gift, it did more. It won the right to say to the world, "the love, aye, the passion of our fathers for learning has not departed from their sons, even of this latest generation and in this free land, which, despite the wail of the pessimist, in this latest act, has declared its firm resolve to carry on as did their fathers before them."

* * *

Many Hands Guard Jewish Life

LAST month hands from three directions reached out for new means to guard Jewish life.

There were the hands of the Jewish educators meeting in Boston to consider the old question in new lights: What's to be done the better to save our young for Judaism and what's to be done to make the teaching of Judaism more attractive?

The Jewish Social Service Workers, meeting in Atlantic City, brought before the eyes of Jewry the new problems of their profession, for Jewish social service looks to widening horizons where the dependent Jew, though less numerous than he was, is costing more than he did in the past, inasmuch as Jewish social service attempts to elevate him to the standard of living of the community in which he lives.

The secretaries of Jewish community centers, meeting in Boston, evaluated their work in the light of the stressful problems that now encompass youth.

And the refreshing fact of all these meetings was that no echo was heard of the moaning that has been going on concerning the state of Judaism and of Jewish life. These conventions were vital with the hope of men and women who have no thought that Jewish life is either dead or suffering from sleeping sickness.

* * *

Another Herzl Anniversary is Observed

THEY observe this month the anniversary of Theodor Herzl's death, and 25 years after it is seen that there is no fulfillment of his dream of a Jewish political state, but something better.

Far more desirable than Jewish political power, is the power of Jewish farmers wresting a living from an unwilling soil, the power of the Jewish spirit tearing itself out of ghettos to build a new life, the power of Jewish idealism raising institutions of culture even before the Jew has erected comfortable shelters for himself.

These are the powers that have been seen in Palestine, far surpassing the doubtful comfort of Jewish political power. The Jew coming to Palestine with the authority of his ideals and the authority of his unconquerable spirit is far more beautiful than the Jew with the dominion of political authority.

The 25th year since Herzl's death sees non-Zionists joining with Zionists for the furtherance of the power of the Jewish spirit which in the eyes of most men has come to be esteemed as the only authority to be cultivated in Palestine.

* * *

On Being a Jew in Poland

IT SEEMS that if one is a Jew in Poland he is not permitted readily to forget that fact. If in the pleasanter paths that Jews in Poland are now occasionally allowed to walk, any Jew falls into forgetfulness, he is suddenly brought to realization of who he is.

Thus in Lemberg the Jews have been enjoying comparative peace since the early years after the war when they suffered a pogrom. But suddenly this more or less happy situation dissolved one day last month.

There was a religious procession in the streets and among the spectators was a group of Jewish school girls. It may be that they indulged in girlish laughter that had nothing to do with the procession itself. But forthwith through the throngs there spread the report: "The Jews have derided our procession."

And whoever heard believed it; and whoever believed it resolved that Jews ought to be destroyed and this resolve became the more firm when three bishops of the church echoed the indignation of the mob. And riotous groups assembled and attacks were made on Jewish persons and Jewish property, and wherever a Jew showed himself in public he was beaten and wherever there was a Jewish shop window, it was smashed.

It should be said to the credit of the Polish government that it acted promptly and with firmness. It investigated the alleged cause of the riot and found there was no basis for the accusation that Jews had flung derision at the religious procession. The minister of the interior flew from Warsaw to Lemberg and announced that further rioting would be suppressed relentlessly, declaring that such demonstrations were contrary to the best interests of the Republic.

* * *

The B'rith Abraham in Convention

THE news reports tell of acrimonious debates in the convention of the Order B'rith Abraham in Atlantic City last month. There was division concerning insurance rates, but much more refreshing were the reports that had to do with the Order's Jewish services—its financial support for the Jewish Congress and for the Ort, and for the work of Hadassah and for Jewish education.

By such means does a Jewish order maintain its Jewish character and this Magazine of the B'nai B'rith extends its felicitations to B'rith Abraham for its services to Jewry.

Oscar Straus and Yom Kippur

THERE was a most interesting letter in the Jewish press last month that offered a lovely sidelight on the character of the late Oscar Straus. A Jewish Orthodox weekly had editorially deplored the Judaism of those "to whom Judaism is of secondary moment" and to whom "duty to the state, even if this carried with it disloyalty to God and his people, came first."

And this newspaper added: "it was this thought that led a one-time Secretary of Commerce and Labor to go to his office on Yom Kippur and the presence of an Episcopal bishop as one of the officiating ministers at his funeral."

The reference was obviously to Oscar Straus. His son, Roger Straus, forthwith spoke for him in a letter to the editor of the Jewish Daily Bulletin, which had quoted from the Orthodox weekly.

He remembered the Yom Kippur incident, he wrote, because his father had spoken to him about it often. At the time it occurred a great many Jews, fleeing from Russian persecution, were being held at Ellis Island as persons likely to become public charges and it was within the discretion of Oscar Straus, as Secretary of Commerce and Labor, to say whether they should be admitted. Distress was heavy in their hearts, for they were about to lose America at the moment they thought they had it. He had been informed in advance about their unhappy plight, and was anxiously awaiting the official papers on which he would base his decisions.

He was notified of the arrival of these papers on the morning of Yom Kippur, just as he was preparing to start for temple.

"Father afterward told me," his son wrote, "that when he received this information he realized the terrible anxiety of those who had been told that their future depended upon his personal decision, and he felt that immediate action on his part would truly exemplify his religion, even though it denied him his wish to attend his Temple services.

"In this particular case he went to his office on Yom Kippur not because it was a question of serving the state, but to relieve the mental anguish of his co-religionists. I do not for a moment doubt that if father had felt that it was essential for the interests of the state for him to work on Yom Kippur he would have done so, just as many thousands of our co-religionists served the state during the war.

"I, for one, am perfectly willing to abide by the decision my father made at the time as to which was showing a greater love and respect for his religion, to go to the temple that day or to go to his office."

* * *

Even Good Will Has Its Enemies

GOOD WILL, it seems, should be felt only with moderation. One should guard his heart lest it overflow. If there is any good will in it, it should be kept on ice and carefully rationed.

This, it appears, is the thought of some groups that view with alarm the good will that is being fostered between the Federal Council of the Churches of Christ and Jewish groups of which the B'nai B'rith is one.

Recently the United Presbyterian General Assembly cut its appropriation to the Federal Council of Churches of Christ because of its "liberal" policies, including its good will program.

Two fundamentalist papers have printed editorials objecting to the friendly and co-operative attitude toward Jews on the part of the Federal Council.

There has been criticism because a kindly editor of a Methodist publication syndicate submitted an article favoring proselytizing to the Good Will Committee, fearing that its publication might give offense to peoples of other religions.

Accusation has been made that Dr. S. Parkes Cadman, Chairman of the Good Will Committee, "makes mention over the radio more favorable about Jews than about Orthodox Christians."

This sad news was reported last month by Everett Clinchy and Dr. S. M. Cavert of the Federal Council of Churches of Christ, and it would be alarming but for the rising tide of good will among the mass of Christians easily discernible.

* * *

The Princely Gift of Mr. Salomon

LONG ago Moses Salomon was born in Brest-Litovsk in Russia and studied there in a Yeshivah. And from Russia he went, an immigrant, to England and became a sturdy and rich Briton.

Mr. Salomon's British soul rejoiced when Palestine became a British colony under the mandate of England; he could love Palestine and still be thoroughly British.

Now he thought of ways whereby to contribute to the Jewish cultural ideal in Palestine. And his contribution was princely. To the government of Palestine he presented a \$3,000,000 collection of Jewish art. Jewish art of old had to do with Jewish religion and Mr. Salomon assembled such a collection of Jewish religious art as had never been seen before. He found a Sefer Torah, encrusted with gold, dating from the fourth century. He found a vast variety of ornaments of silver, bronze, and gold, used of old in the ritual of Judasim.

If it is said that the Jew possesses no distinctive treasures of art, Mr. Salomon offers his treasure to the eyes of the world, saying, "Behold our art!"

But Mr. Salomon remains the staunch Briton. He provides that the collection shall remain in Palestine as long as the British flag floats over it.

* * *

A Temporary Burial in Congress

THAT vicious old measure, the proposal to register aliens and spy upon them, appeared in Congress last month and was again buried, doubtless to be dug up again next session, like the bone a dog hides.

But before this was done, it was made evident that it has a majority of friends in the House of Representatives. It appeared in Congress as an amendment to the census bill. The House, voting for the amendment itself, approved it generously; but to avoid delay in the passage of the census bill it was defeated in the vote on that measure.

The alien registration measure will appear in the regular session fortified by the approval it has already received and free of any entanglement with other measures.

If this proposal is enacted, the alien will be under the shadow of a system of espionage comparable with that which he left behind if he came from one of those lands that have submitted to dictatorships.

World Jewry Looks to America

THE President of the B'nai B'rith, in a recent address, called attention to the shifting of world Jewry which has resulted in making the United States its center.

In support of his statement the President cited quite a bit of evidence, foremost, of course, being the present enormous Jewish population, which in 50 years has grown from less than a quarter of a million to four and a quarter millions, the largest number in any country at any time. On the other hand the world war impoverished our brethren in Europe measurably in numbers and frightfully in substance. At the sessions held in London and Berlin of the World Union for Progressive Judaism, formed three years ago, most of the papers were read and discussions led by American-trained rabbis. It was there decided to hold the next Conference in the United States.

The Chief Rabbi of Great Britain is the product of an American seminary and from a sister institution have gone forth four rabbis who are occupying leading pulpits in England.

The Chancellor of the Hebrew University in Jerusalem is an alumnus of the same college. The libraries of two educational institutions in the United States contain the richest collections of Jewish and cognate literature in the world.

* * *

The Jewish Death Rate in Palestine

WE read that in Palestine the death rate in the various groups of the population is as follows:

Christians per thousand: 22.
Mohammedans per thousand: 37.
Jews per thousand: 12.

The far lower death rate among the Jews may not be taken as evidence of the hand of God protecting a chosen people; nor is it accidental. It offers a most striking demonstration of the life-giving beneficence of a health service.

Here are three groups living side by side, but death comes almost twice as often to one group and more than three times as often to another than to the Jews who are safeguarded by health institutions provided by distant brethren.

Notable among these are the philanthropies of the Hadassah and the new health center established by Nathan Straus. With what means that are in its hands, Hadassah's service is for the non-Jew as well as the Jew, while the Straus center is definitely non-sectarian.

Christian and Mohammedan have shed each other's blood for the possession of the Holy Land, and the bones of the multitudes of slain Christians and Mohammedans molder in the sacred soil.

It will provide history with a whimsical laugh to see the dispossessed Jew bringing to Palestine health and life for himself and for Christian and Mohammedan alike.

* * *

The Religious Tolerance of a Dictator

RELIGION, it seems, does not heavily oppress the soul of Mussolini. If he believes in the absolute submission of the citizen to the State, he subscribes to no such doctrine concerning an Italian's obligation to

the church. He seems still under the influence of the agnosticism of his liberal years.

Answering those who feared for religious liberty by reason of the concordat he has established with the Pope, he has declared for freedom of conscience in religion and the equal rights of all religious groups in Italy.

Thus specifically he has reassured the Jews in an interview with Jacob Landau, managing director of the Jewish Telegraphic Agency. The concordat merely regulates the relations between church and State, he said; it concedes to the church no power of the State. Priest or rabbi may perform marriage ceremonies but every citizen is at liberty to prefer the civil ceremony. Jewish parents have the right to withdraw their children from the religious portion of school programs.

Said he: "In Italy the Jew is free. He is an equal citizen. He is an Italian. The Jewish community in Italy is 2,000 years old; in fact it is the oldest Jewish community in Europe. The Jew wept on Caesar's grave and has throughout a period of more than 20 centuries participated in the history of the country during all of its trials and tribulations."

* * *

A Religious Union for Social Justice

DISTRESS has fallen on the textile industry and, happily, it is on the consciences of those who should be most concerned—the men who preach religion, Jews, Protestants, and Catholics.

And so Jews, Protestants, and Catholics are seen to approach the common altar at which mankind is served. The rabbi, the priest, and the parson together are to appear before the authorities of the government to ask for a scientific study of the textile industry by an appropriate government agency.

The three organizations represented in this religious union for social justice are:

The Commission on Social Justice of the Central Conference of American Rabbis.

The Commission on Church and Social Service of the Federal Council of Churches.

The Social Actions Department of the National Catholic Welfare Conference.

These have formed a joint commission and Rabbi Edward I. Israel of Baltimore is the Jewish representative. He is Chairman of the Social Justice Commission of the Central Conference of American Rabbis and an ardent Ben B'rith.

* * *

Jews in the House of Commons

FOURTEEN Jews have been elected to the new British House of Commons and, as in the United States, and everywhere, the Jews divided in accordance with their political principles. So there are Jewish Laborites, Jewish Liberals, and Jewish Conservatives in the new parliament.

But it is to be observed that the majority of these 14 Jewish Commoners tend to the liberal side of public questions in England, inasmuch as the total of Jewish Laborites and Liberals exceeded the number of Jewish Tories.

Notable among the elected Liberals are James Rothschild and Sir Herbert Samuel. The last named was the first British high commissioner in Palestine.

A Cross-Section of Jewish Life

THE Order of Eastern Star is no longer non-sectarian, and Jewish women throughout the Order are seceding with intentions of forming a nationwide movement of their own. When a resolution was passed by the Order, making reference to the star of Bethlehem as a Christian symbol mandatory in the ritual, 10,000 Jewish members from the state of New Jersey decided to withdraw. Emanuel M. Biron, patron of Grace Chapter No. 106, announced that steps are being taken to organize a new grand body in New Jersey, "to be of a strictly non-sectarian affiliated Masonic nature, offering admittance to a blood relation of a Master Mason but without regard to the question of sect or religion."

* * *

THE Rabbi Isaac Elchanan Theological Seminary, or Yeshiva College, in New York, has been placed by the State University upon the list of approved colleges for State scholarship holders.

AN insight into the Yiddish collection in the Widener Library of Harvard University is given by Dr. A. A. Roback, '13, in an article in a recent issue of the *Harvard Alumni Bulletin*. Dr. Roback catalogued, bound, and placed on the shelves this large assortment of Yiddish books and pamphlets, which was given by the late Dr. Abraham Harkavy, chief of the Semitic Division of the St. Petersburg Imperial Library to



Temple B'nai B'rith, Los Angeles, was recently completed at a cost of \$1,500,000 and is now ready for services. Dr. Edgar F. Magnin is Rabbi of this Temple, which has contributed to the industrial, cultural and esthetic progress of entire southern California.

the late Professor Leo Wiener.

* * *

DR. CYRUS ADLER, President of the Jewish Theological Seminary, addressed the annual meeting of the Rabbinical Assembly of the Seminary at Long Branch, N. J., July 8-10. Dr. Adler spoke on his views on Palestine, since he has but lately returned from the Holy Land.

* * *

THE Hebrew Theological College of Chicago is to have one of the most beautiful libraries in the country in the near future. Under the chairmanship of Barney Balaban, a fund of \$250,000 is being raised for this purpose.

THE Temple, Cleveland, Ohio, of which Abba Hillel Silver is Rabbi, has decided to abolish all extra-pulpit activities. Thirty-five years ago this Temple was the first to institute them. But a Temple committee recently made a study of Temple Centers throughout the United States, and it was upon this committee's recommendation that the action was taken.

The reasons which prompted the Temple to its latest move are as follows: It was found that in the larger congregations the Center does not attract the members of the Temple families. These people usually belong to other social clubs. The traditional point of view is that the Synagogue is essentially a place of worship, religious inspiration, and religious education. It was found impossible to mould a large, heterogenous congregation into a social club.

* * *

THE science department of the Hebrew University in Palestine will be aided in many ways by an American Committee on Science and Technology, recently formed. F. Julius Fohs, oil geologist, is chairman of the committee, which will assume responsibility for the annual budget of the Department, supply the equipment for the Physics Laboratory now being built, and establish a meteorological station.



Mr. Daniel Guggenheim (center) is here shown receiving from Mr. Elmer A. Sperry the "Spirit of St. Louis Aeronautical Medal," presented this year for the first time to the man who has done most for aviation in this country during the past year.

TO FOSTER a more intimate understanding between North and South America and a closer relationship of the scholars and professional men of these two continents, former Senator and Mrs. Simon Guggenheim have given \$1,000,000 to establish a system of exchange fellowships, which will be available to citizens of Bolivia, Brazil, Chile, Peru, Argentina and the United States and Mexico. The first appointments will be made in Mexico next January.

* * *

THE Benedict Weissman Foundation, Inc., has been formed in New York City to render financial assistance to poor but worthy students in the Medical School of the Hebrew University in Jerusalem, without distinction of sex, race, or creed. The estate of the late Dr. Weissman, valued at between \$100,000 and \$150,000, is being divided into 15 parts, the interest of which will go to beneficiaries, upon whose death the principal will revert to the Foundation.

* * *

DOUBLE honors have come to Maurice Bisgyer in the same week. First he was chosen Secretary-Treasurer of the National Association of Jewish Community Center Secretaries, and now Ray Lyman Wilbur, Secretary of the Interior, has selected him as a member of the United States Ad-



With the recent formation in New York of an American committee to sponsor the Oze Society, the great work of that organization in caring for the health of Jews in Eastern Europe has been brought to public attention once more. Pictured above is the Medical Commission of the Joint-Oze in Russia. Left to right: seated, Dr. E. M. Chanas, Dr. M. M. Grau, Dr. A. M. Bramson, and Dr. B. M. Lesnik; standing, Dr. N. G. Cerebriani, Dr. C. Levin, Dr. U. M. Blushkan, Dr. Z. M. Cerebriani, and Dr. C. A. Raisman.

visory Commission on Education, composed of leading educators of the country. Mr. Bisgyer is Director of the Jewish Community Center of Washington.

THE first woman to receive a degree from the Hebrew Union College, Cincinnati, was Lady Lily H. Montagu, London, England, who recently was awarded the honorary degree of Doctor of Hebrew Law. Lady Montagu is honorary secretary and co-organizer of the World Union for Progressive Judaism, and an active member of other important Jewish organizations.

* * *

THE past year was outstanding in the history of the National Farm School at Doylestown, Pa., Herbert D. Allman, President, told a large audience at the observance of Founder's Day there last month. The founder, the late Dr. Joseph Krauskopf, was honored with many sincere tributes, and ground was broken for a farm mechanics' building, the first of its type in the State.

* * *

THE Fellowship of Faiths, an international organization which has for its aim the world brotherhood of all races and religions, has opened offices in Chicago. Charles Frederick Weller is Executive President.



This is Temple Emanu El, Reno, Nev. It is the only congregation in the state. Last Purim the mortgage was fully paid up, and torn to pieces, each member of the congregation burning a fragment.

JUDGE WILLIAM M. LEWIS, of Philadelphia, was elected Grand Master of the Independent Order B'rith Sholom at the 24th annual convention in Atlantic City last month. Barney C. Vladeck, Manager of the *Jewish Daily Forward*, addressed the gathering of more than 500 delegates and visitors on the drive and the work of the Ort. The Order went on record as endorsing the Jewish Agency.

* * *

THE B'nai B'rith Hillel Foundation at the University of Michigan aided the local Avukah Chapter there in making arrangements for the fourth annual convention of Avukah, which was held in Ann Arbor, Michigan, June 27, 28 and 29. Plans were laid for the extension and intensification of Zionist work in the colleges and universities of the country at the convention. Rabbi Abba Hillel Silver, Cleveland; Max Rhoades, National President of Avukah; Dr. Shalom Spiegel, Palestinian educational leader; and Dr. Hayim Fineman, leader of the Poale Zion Party, were among those who delivered addresses, while an extensive report on Avukah activities was made by James Waterman Wise, Executive Secretary.

* * *

HOMELESS men in New York need no longer be homeless. The Jewish Social Service Association, a constituent agency of the Federation for the Support of Jewish Philanthropic Societies, has opened a homeless men's department.



The addition to the Bernheim Library; Hebrew Union College, will be larger than the original library when it is completed as pictured above. Provision for a stack room to accommodate 125,000 volumes has been made in this \$250,000 structure, which will also have a manuscript and rare book room with space for 15,000 volumes; a music room; a Spinoza room; administration offices and a cataloging department.

THE sum of \$672,794.62 will be spent during the coming year by the Union of American Hebrew Congregations to carry on its work. This amount was passed upon at the meeting of the Executive Board last month in Cincinnati. The Board also voted to establish two districts as a start toward a regional federation plan for increased contact between Jews in small communities and those in large centers. The new plan calls for regional conferences periodically.

* * *

IT NOW costs more to become an American citizen than formerly. On July 1 the old fee of \$5 was raised to \$20. In addition, the applicants will have to govern themselves by new regulations as well, which completely

change the naturalization procedure. The Hebrew Sheltering and Immigrant Aid Society stands ready to help all immigrants make these adjustments.

No less than 9,979 individuals received helpful advice and information on varied subjects through Hias in April, according to a recent report.

* * *

WITH 70 per cent of the children of the declassified Jewish masses in cities and towns of Russia infected with some form of tuberculosis, the need for more solariums, day nurseries, and clinics is growing keener every day, according to a report made public by David A. Brown, Chairman of the United Jewish Campaign. Cancer ranks next to tuberculosis as a Jewish menace, according to Mr. Brown, while nervous diseases, due to terrible hardships, are spreading.

* * *

WITH the gates of America closed to all but a very few immigrants, the Hebrew Sheltering and Immigrant Aid Society is now turning its attention to establishing new immigration centers for European Jews who are unable to remain in their own countries for various reasons. This report was made at the 20th annual convention of Hias in New York. More than 20,000 Jews were, during the last year, brought, introduced, and settled in Argentina, Brazil, Uruguay, Cuba, and Australia.

* * *

TWO HUNDRED European Jewish orphans have been "adopted" by Americans under the auspices of the Ort. This means that they may enter Ort schools, where they learn to become skilled artisans, machine workers, or farm laborers. The American foster parents, who contribute to their support, are in all parts of this country, and from all classes of society.



This Ort-Joint Professional School at Odessa, Russia, was recently equipped by a private subvention of an American, who wishes to remain anonymous. Hundreds of other similar schools could be helped by such donations. Many Jewish youths in Eastern Europe are being trained in such schools through the auspices of the Ort.

THE Stratford Publishing Company of Boston and the *Jewish Tribune* of New York are offering jointly a prize of \$2,000 for the best novel on a Jewish subject to be submitted on or before January 15, 1930. The contest is open to all Jewish writers, who may obtain complete rules for the contest from the publishing company at 289 Congress Street, Boston, Mass.

* * *

FREE loan societies throughout the United States would be "a most practical charity," according to Sol Levitan, Treasurer of the State of Wisconsin. He urged the organization of associations to carry out such an interest-free policy, in an address before the Wisconsin Bankers' Association in Madison recently.

* * *

LISL GOLDARBEITER, 20-year-old offspring of two generations of intermarriage between Jews and Gentiles, was chosen "Miss Universe" at the Galveston, Tex., beauty contest last month. She hails from Vienna. A \$2,000 cash prize and varied honors constituted her reward for pulchritude. Vienna newspapers were so enthusiastic over the choice that they are suggesting Austria attempt a loan from the United States, on the ground that "closer relationships" have now been cemented!

* * *

ZIONISTS and non-Zionists will meet in Zurich, Switzerland, on August 11 to ratify their agreement, made in New York several months ago, and form the Council of the Jewish Agency. This will be done at the convention of the World Zionist Congress, which is expected to last about 12 days.

Louis Marshall, Felix M. Warburg, and other American Jews are expected to attend, as are representatives from the principal countries of Europe, Palestine, and South Africa.



In the above picture, No. 1 is Mr. Heathcote-Smith, H. M., British Consul-General; No. 2, the Governor of Alexandria; No. 3, His Excellency Lord Lloyd, The High Commissioner; and No. 4, David Prato, Chief Rabbi.

THE English conception of a university student as a "scholar and gentleman" apparently does not extend to Austrian institutions of higher learning. At the University of Vienna 15 Jewish students were injured in riots started by anti-Semitic students recently. With sticks and whips these brave Aryans, 500 strong, attacked a small group of Jewish students, for no good reason at all, while near-by tourists were horrified and disgusted. The police, as usual in Vienna, arrived breathless on the scene after all the damage had been done.

* * *

THE wage of counter-revolutionary activity in Russia is death, and anti-Semitism is numbered among the counter-revolutionary activities. Five peasants, therefore, when convicted of conducting a pogrom in Jewish Colony No. 77 in the Ukraine, were sentenced to death by the Soviet court of Charkoff.

LORD LLOYD, High Commissioner of Egypt, inspected the Jewish schools in Alexandria recently, and was greatly pleased with what he saw. "I saw there a wonderful institution," he is quoted as having said, "which has been got together by the Jewish Community to teach their own people their own language, their own culture, and their own customs. I was very impressed by this."

* * *

THE foundation for another Jewish agricultural district in Russia will be laid if the special commission appointed by the Comzet, government department for Jewish land settlement, is successful in negotiating with the government of the Crimea. It is hoped that an area of 200,000 hectares on the Sivash seacoast may be reclaimed for Jewish colonization.

Three new Jewish collectives have been created in the Odessa district, and 102 Jewish families have settled on the 1,500 hectares of land.



Jewish agricultural settlers in Russia.

Thinking Aloud

By Urva Porah



IT IS a legend that on every Friday evening every synagogue is inhabited by angels waiting for Jews. And whoever comes to the synagogue on that evening is accompanied home by two angels, one on his right and the other on his left.

And they enter his home with him, and whatever home thus is visited is illuminated by the holy light which issues from the angels. Their wings spread over the household, and it is told that it is as if the hand of God Himself were stretched over it with a benediction.

* * *

Now I have heard it said that in a certain large city in the United States there stood a certain large synagogue which the fathers had built, saying, "This shall be for our children and our children's children." They had built the foundations deep into the earth, for the generations.

Every Friday evening the angels assembled there to await the fathers who came in numbers, so that it never fell that an angel was left in the synagogue without a Jewish home to which to go after the service of the evening.

* * *

And whichever home they entered felt the peace of divine presence, and the people said, "It is as if the *Schechinah* rested here this Sabbath eve."

And the Sabbath lights seemed to increase and children said, "On no other night are candles so bright as on the Sabbath eve."

The illumination filled the house and it was also in the eyes of the children and of the parents, and long afterward they liked to remember those luminous nights.

* * *

In time the fathers were gathered to their just rewards, but the angels did not quit the synagogue. When one died, the two angels that had always gone home with him were in his old place in the synagogue on the Sabbath eve that followed.

They said, "Now we will wait for his son and go home with him."

In all the generations they had served fathers and sons, for a thousand years and a thousand years before; and when

a father died they had always gone home with his son.

They waited now in the synagogue and asked, "Where is the son?" And the night grew and the lights were extinguished, and many angels were left in the synagogue.

* * *

Still came a few old men who remembered the time the synagogue was built on foundations that were deep in the earth and dedicated to the children's children.

And they said to one another: "We built this for the children but they are not here."

The angels did not fail their appointed duty, but each Sabbath eve they were in the synagogue and waited until the night grew; and years passed and the old men fell off until there were not ten for the service. But the angels were in the synagogue waiting for the children.

* * *

The children were busy in their affairs, what with stocks and real estate, what with cars and bridge, what with all manner of business and pleasure. And the Sabbath eve was like any other, heavy with the day's troubles which they had brought home with them.

And the talk of the tables was of the market place. "And what did General Motors do?" "And how is steel?"

But in the quiet moments they remembered the glamorous Sabbath eves of their youth, as one remembers, regretfully, things lost such as youth, such as ideals, such as innocence.

Long, long ago the candles had been extinguished and the candlesticks were tarnished things in the litter of their attics.

* * *

The last of the old men died and dust hung upon the synagogue, and the lamp of the perpetual light was without a flame, and the weeds grew in the open space before the synagogue; but the foundation was strong and deep in the earth.

And on each Sabbath eve the angels still assembled there in the darkness to wait for the sons, as they had in all the times in the past.

And they asked one another: "Where are the sons?"

And the eldest among them answered: "They will come. They will come. Have they not come in all the times?"

And they waited each Sabbath until the night.

* * *

But one Sabbath eve, one of them said: "Have we not waited long enough? Let us go and find them that we may have homes to which to go."

The old one said: "They are busy. They will come. They will come."

"I will go and find them," the other persisted, for he was only a million years old while the older one had flourished since the dawn of time, and age was no more than a day in his eyes; so that he was patient.

And the angel went into the street to summon the sons.

* * *

They were going home in their cars, hurrying. And the angel stood at the door of the synagogue and his light reached from the earth to the heavens.

And he cried: "Sons! Sons!"

But they heard him not nor did they see the light that stood from the earth to the heavens before the synagogue, and they hurried by.

"Sons! Sons!"

He ran into the street before them, lifting his wings.

"Sons! Sons!"

But they sped on, seeing him not, and he fell and his wings were crushed under their wheels.

The angels waited in vain, but once a year the sons paused in their rushing to praise the Most High with Yisgadai and to bow before Him for the sake of their fathers on *Jahrzeit* occasions.

And the eldest of the angels said: "Blessed be the names of the fathers whose hands still bring the children before the Most High even only once a year. Blessed be the love of the children that never forgets and causes them to bow before the Most High for the sake of the fathers."

And the old angel was content, though he waited every Friday evening until the night grew.

Jewish Life in Germany

By Israel Auerbach



SINCE the war, Jews in Germany have inherited a multitude of problems, political, economic, and sociological. Because of this welter, Jewish life there has become more varied, richer, and filled with both dire and wonderful future possibilities. Externally, the German Jews seem to be in a state of decadence; internally, in the sense of the awakening of typically Jewish energies, one can speak of an upward movement without hesitation.

The anti-Semites lately have been making a great noise, but it has been only to cover the sound of their retreat. Actually, anti-Semitism is on the wane in Germany. The anti-Semitic students' league has been broken up by the Prussian government and has decomposed internally by the active opposition of an increasing number of universities. Another striking blow at anti-Semitism was delivered by official Catholic circles, not only in Prussia, where the leaders scourged it in the diet as a cultural disgrace, but even in Bavaria, where the bishops from their own pulpits, commanded that the alleged murders for ritual purposes be everywhere branded as lies. The Secretary for Public Instruction himself has given orders to teachers to enlighten all school children on this subject.

In spite of this improved public attitude, the Jewish State Corporations, as the Central Associations of German citizens, have not relaxed their vigilance over the safety of the Jewish people, and altogether, relations with non-Jews at present are happily peaceful.

The real danger to German Judaism lies within the Jews themselves. The birth rate is alarmingly low and the number of mixed marriages terrifyingly large. Had it not been for the immigration of several tens of thousands of Eastern Jews during the last ten years, with their propensity of raising great families, today would probably be witnessing the actual gradual extinction of German Jewry. The fact that the Jews are continually harassed by this problem is at least a sign of spiritual health. Whatever else may be said of Jews in Germany, they are not indifferent to their existence.

Desperate attempts to check present tendencies in these directions have been

and are being made, but with small success. Motions of community councils to award gifts or premiums to Jewish mothers have been held up to ridicule. Some critics have pleaded rather for greater consideration for the present living generation, so that they may be influenced eventually to a firmer Judaism, which will be reflected in their children.

To this end, numberless social agencies, both private and communal, are working with might and main. The "Central Office of the Social Agencies of the German Jews" is aiding juveniles in attending schools, training youths for trades and trade advisory boards, helping the needy obtain bank loans, and supporting the sick and aged. One of the most beautiful and successful examples of the last-named activity is furnished by the Berlin Lodge of the B'nai B'rith in maintaining its Lodge Home for aged brethren, and sisters. The Home has just been considerably extended and refurnished. Not only the Berlin Lodge, but the entire B'nai B'rith District of Germany is conducting social service work of the highest importance to the Jews.

Even with a low birth rate and a high intermarriage rate, conversions among unmarried Jews are few, strange to say. There seems to be a greater tolerance today, which makes baptism seem less a necessity. But the intermarriage problem looms like a black cloud on the immediate horizon. In the big cities the number of intermarriages

has reached almost the number of pure Jewish marriages and it seems only a matter of time until the first will surpass the second. Only in rare cases is the offspring of such marriages saved for Judaism. The overwhelming majority of Jewish women who marry Gentiles adopt their husbands' religion, and the law demands that children shall follow the religion of their mother.

Mixed marriages as a rule have been mostly in the higher social class, and were that true today there would be little to fear. But the dismal fact now is that most intermarriages occur in the working classes. The reasons for this are obvious. The new vocational life takes our Jewish adolescents from their Jewish community milieu, and scatters them all over the country, throwing them into constant contact with the non-Jewish majorities of the industrial shops. The deciding years of life lead them to social intercourse with their fellow-workers more than with their own kin.

The war has so decimated the male population that marriage, regardless of the man's religion, has become a more serious problem for the women than ever before, for they are in the majority.

To combat and nullify these forces and lures, a number of ways and means are being tried, but the most important and effective is the work of Jewish Juvenile Societies and other social organizations, which are attempting, by creating common fields of interest and



The B'nai B'rith Home at Berlin, Germany

endeavor, to bring the young Jewish people of both sexes together in work and in play. Jewish sport movements have been started by these organizations, as well as educational, debating, and social clubs, but the greatest need in Germany for the Jews of today is community centers for all. Berlin Jews, at considerable financial sacrifices, are striving to erect a sports stadium as well as a "School for Jewish Youth." The B'nai B'rith German Grand Lodge is enthusiastically supporting the Union of Neutral Juvenile Clubs, which recently celebrated its 20th birthday. The community of Berlin has also begun to establish Jewish People's Houses, which they hope to pattern after the Y. M. H. A. and the Y. W. H. A. in America. Other efforts to stem the flood of intermarriages are being made through a Jewish Insurance Institution for Dowries; a modern *Hachnassath Kalla* movement; an honorary marital agency for Jewish people with branches all over the country—a kind of *Schodchanuth* which, it is hoped, will remedy conditions created by the isolation of Jewish families in small towns; Jewish students' restaurants in the University towns; and finally, Jewish Employes' Associations.

The Union of Rabbis has made a concerted appeal to the feelings of their congregations, while the B'nai B'rith Grand Lodge for Germany has gone a step further, and announced that the Order will be closed to all brothers who permit their children to be educated in another religion rather than their own. What the final results of these pleas and ordinances will be remains a question, but Jewish leaders are hopeful they will lead to a public attitude that eventually will solve the problem.

No less serious than the intermarriage dilemma is the economic situation of Jews in Germany. The current year is the most critical since 1924, especially for the middle class, to which the Jewish population almost exclusively belongs. The continual development of industry and mass production crushes the small trader, overthrows his independence and forces him down into the category of employee. Cases of bankruptcy are alarmingly numerous; the "debt-hawk" is ravaging the Jewish business people.

This is bad enough, but what follows is worse. When Jewish employers are forced out of business by the corporations, they usually cannot find even common employment, because an "invisible" but cruelly working force is at work against them. This is happening in the lower and higher positions, and even in the very highest, which were

formerly the exclusive domain of the Jew. Great financial establishments and gigantic industrial concerns that have been founded or managed by Jews, or



Dr. Gustav Bradt

that have been created from Jewish ideas, become suddenly as though by magic entirely free of Jews. The General Electric Company of Berlin, the creation of the great Walter Rathenau, is an example. After the death of the

talented Herr Deutsch, a member of the board of managers, all the Jewish directors disappeared!

No Jew finds employment any more in the great banks—at least not in the lower or middle positions. Numerous Jewish technicians and chemists are walking the streets looking for work, or are forced to hire themselves at trifling pay as ordinary clerks, salesmen, or agents. As a result, our young people are not taking to these modern and formerly prosperous vocations. Statistics show that the number of Jewish students in High Schools for the so-called realistic sciences is continually decreasing, while they are going in greater numbers than the Christians to the humanistic schools. A sad outlook, indeed! It means there will be still more Jewish physicians and lawyers than are needed, and still more study of the purely intellectual sciences and arts, to the neglect of the practical subjects which the Jews need for their very livelihood.

Even in the textile industry, the exclusive domain of the Jews, economic developments are playing havoc with the owners and employees. And one of the saddest facts of all is that many Jewish concerns, by hiring Christians in preference to their own people, are hastening their own downfall!

Active help of the highest value is being extended by B'nai B'rith Lodges to the perishing Jewish population. The funds of the Lodges, however, and the fraternal feeling, are not able to meet the demand in full. Many social organizations are at the end of their means. The Eastern immigrants provide another problem. Unable to take firm root in such uncertain soil, many of them become burdens to their wealthy native co-religionists.

To the honor and glory of the German Jews it may be said that in spite of their sore trials and hopeless conditions, they are not losing their cour-

age, but are fighting with all their energy to win back what they have lost. They have successfully supported the "Aid Society of the German Jews," to support the foreign transients. They made a collection for the suffering Jews in Bessarabia. They have formed a dependency of the Ort in Germany for aiding agriculture, industry, and trade in the East. They are continually extending more aid to the Keren Hayesod for the restoration of the Holy Land. It is true that the majority could not decide to become members of the Jewish Agency as did the Jews of America and England, but a considerable number of non-Zionists will take part in the Agency nevertheless.

One of the ideals of the German Jews in the "Klall-Idea." This ideal seeks to eliminate the sharp differences between parties and cliques, and bring about greater co-operation of all the economic and cultural activities for the common welfare. To this activity belong the Seminary for Rabbis and Teachers and the scientific organizations. The rabbinical schools, whether conservative or liberal in tendency, have become true Jewish colleges, and are exercising a growing influence upon the new generation, not only in Germany but also in foreign lands. The "Society for the Promotion of the Sciences of Jewry" has celebrated its 25th anniversary of successful work. The "Academy for the Sciences of Jewry" is closing with brilliance the first ten years of its activities, although—alas!—without its founder and leader, Dr. Gustav Bradt, who died during the past year. Both these organizations have given valuable publications to the Jews, and have trained and maintained an increasing number of young scholars. Both are now helping to revive the work of a great genius of our people, for they are preparing the jubilee edition in 16 volumes of the writings of Moses Mendelssohn, whose 200th birthday anniversary will be celebrated September 6. Other purely Jewish cultural fruits are the "Jewish Lexicon," in four volumes, and an "Encyclopedia Judaica" in eight volumes, which will contain the intellectual treasures of Jewry.

But all this intellectual activity cannot conceal the fact that it is being laid on uncertain foundations. It is carried on through private, not public initiative, and the small circle of donors are becoming weary of giving. What is really needed is a Union of all the Jews in Germany for mutual protection and benefit in all things. To have this general central organization has been

(Continued on Page 330)

The B'nai B'rith Garden City



The assemblage at the celebration of the cornerstone laying of the B'nai B'rith Garden City.



REAMS come true so seldom that it is always a glorious occasion when they do. One of the sweetest dreams of members of the Jerusalem Lodge concerned a Garden City—a Utopian residential section—where the brethren might live in serenity and peace and amidst beautiful gardens and lovely lawns and flowers. And now, after five years, the dream is beginning to come true. In fact, the cornerstone has already been laid.

On the outskirts of the city of Jerusalem is a townlet named "Biat Vegan." The B'nai B'rith Garden City will in the course of time be erected adjoining this hamlet. In this unusual little place one is not permitted to build a house unless a garden is also planted. The situation of the new suburb is one of the most beautiful spots in the neighborhood of Jerusalem. It is on a hill which, in one direction, overlooks the town, and in another, thanks to the clear atmosphere of Palestine, gives a view of the Mediterranean Sea, 50 kilometers away. It is only a half kilometer off from the Jewish garden suburb, Beth-Hakerem. The healthy situation should enable the inhabitants to raise a happy and sturdy generation.

At present a sum sufficient to float about 20 building loans is at hand. Nine borrowers have already commenced building and 11 others will begin in the course of the summer, so

that by the end of the civil year the B'nai B'rith Garden City will have 20 buildings.

The building operations at this Achuzat B'nai B'rith constitute only the first step in the main activity of the B'nai B'rith Palestine House-building Fund, Ltd. It will not stop there. Its aim is to develop the entire country in this same fashion. The fact that it is giving building credit loans on unprecedented terms has made a tremendous impression in Palestine, and from all sides applications for credit are pouring in. The members

of the societies applying for such assistance are in the main people of small means, such as teachers, clerks, artisans, tradesmen, and others who, if granted credits, will eventually acquire suitable and sanitary dwellings. This is one of the greatest pieces of constructive and practical philanthropy that any Lodge can undertake.

In order to make the Achuzat B'nai B'rith worthy of the name it bears, it is hoped, in the next two years, that 50 houses will be erected.

It was Dr. A. Mazia who five years ago conceived the idea of a B'nai B'rith colony in such surroundings. He proposed it to the Jerusalem Lodge, where it was enthusiastically agreed to, but for one reason or another the actual execution was delayed until five years had passed, and only in the Spring of this year was work begun. Recently the cornerstone was laid, and the occasion was graced by the presence of many notables both of the Lodge and of the Jewish community in Palestine.

Dr. Mazia himself was called upon to address the gathering. He spoke in the name of the B'nai B'rith Building Fund Committee and also for himself as originator of the plan, and expressed a fervent wish that members of the Order who in the future shall live in the Garden City will do everything in their power to make the community worthy of its name. He also urged all who shall reside here to engage in raising poultry and vegetables so that part of what they consume



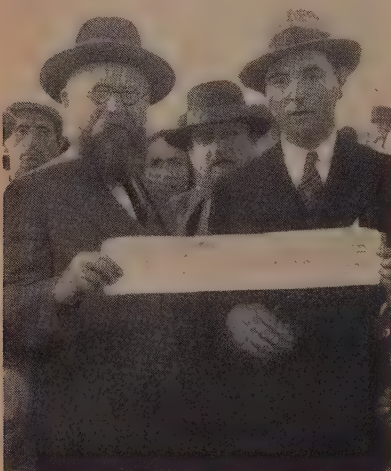
Chief Rabbi Jacob Meir addressing the gathering.

shall be the work of their own hands.

Chief Rabbi Jacob Meir also addressed the gathering, and blessed the celebration and the Palestine B'nai B'rith Lodge for undertaking this inspiring work. He recalled the service performed by the B'nai B'rith Lodges in the Holy Land before the World War, and their even greater service since.

Mr. A. Weissberg formally opened the celebration in the name of the members of the Colony. He thanked those present for attending, and expressed a wish that the Colony might be built speedily and satisfactorily.

Other speakers were Mr. J. Press, who spoke in the name of the B'nai B'rith Grand Lodge of the Holy Land; Professor N. Slusch, for the Jerusalem B'nai B'rith Lodge; Mr. A. C. Zebner, who represented the town



Brother A. Weissberg (one of the settlers) and Mr. A. C. Zebner, Secretary of Bait Vegan, holding the Foundation Scroll.

"Bait-Vegan"; Rabbi Joseph Levi and Rabbi Isaiah Schapiro, in the name of the "First Builders."

The Parchment Scroll, containing the history of the Garden City, and signed by Chief Rabbi Meir and a host of other prominent persons interested in the venture, was read aloud and then placed and sealed in the cornerstone.

A joyous social hour followed the formal ceremonies, and the visitors expressed great delight as they strolled about the neighborhood inspecting locations. It was an auspicious beginning of an enterprise which may itself someday be one of the most important and successful undertakings of the Palestine Lodges.

The President Pays Tribute to Dr. Bogen



WHEN it became my duty to select a Secretary for the B'nai B'rith my mind ran to just one man—Dr. Boris D. Bogen. I had known him during all the years he was at the head of the United Jewish Charities at Cincinnati. He placed it at the very top of such organizations in the United States. He made it a living force by breathing into it some of his big self. He was too vast for a single community so he was taken from Cincinnati by the National Conference of Charities. A few years later the World War began and he was selected to do difficult things under most trying circumstances. He wrought marvelously overseas during the War and did even better in the years that followed the signing of the Armistice. Those years spent abroad increased his rare understanding of his coreligionists in many lands. He came to know the Jew and his problems maybe better than any living man. These were some of the considerations that led me to believe that Dr. Bogen was singularly well equipped, not only to direct existing undertakings but, what was of greater importance, to devise new enterprises in which the Order might and should engage.

Dr. Bogen went to Los Angeles after his work in Europe was finished. The Jewish Federation of that city took advantage of his presence and elected him as its Director. It was while he was thus engaged that I called him. He responded, but before accepting he insisted on satisfying himself that the B'nai B'rith possessed potentialities for extended service for the Jew. That alone would attract him. His investigation occupied several weeks. He was convinced. He requested Los Angeles to release him to enter B'nai B'rith service. The request was graciously granted and Dr. Bogen assumed the position as Secretary, September 1, 1925.

Four years have since passed. The work of the Order in that period is written large in current Jewish history. Dr. Bogen's contribution to that work is an enduring monument to his genius and his industry.

I know no better way of paying tribute to this great lover of his fellow-men, this faithful and gifted aid, this delightful companion who has

just joined his fathers, than to say with full heart that the paramount achievement of the present administration was the selection of Boris D. Bogen to take a leading part in shaping and directing the activities of the Order.

Dr. Bogen possessed rare qualities of mind and heart. He was an able and entertaining speaker. He fairly bubbled over with wit. His fund of jest was inexhaustible and could be drawn on by him at will to fit the occasion, whatever that might be. But he never told a funny story for its own sake. It was always to give point to a moral.

Above all else, Dr. Bogen was endowed with an understanding heart. He entered the lives of others with deep sympathy. Himself a foreigner by birth, whose pathway during his early years in this country was not strewn with roses, he read aright the longings of others similarly placed and he did his best to answer them. In our journeys together from one end of the country to the other, few places were visited in which some would not introduce themselves to Dr. Bogen as having been at some time or place under his protection. Not rarely these were among the leaders in the community. Always they were grateful. Always he was happy. What a life! What a career was his!

Those who worked under Dr. Bogen's direction literally loved him. He was a fine disciplinarian, but he ruled here as elsewhere with sympathy and understanding and these brought him unqualified loyalty and highest personal respect and devotion.

He has said farewell to earth. He went to the great beyond without struggle or pain. His wish to be with his lifelong mate was gratified. He was at home with her and their children when the end came.

To me he was ever considerate. Four years of close companionship with him was for me a joy, a privilege, yes, more, a blessing, for I saw in him a man fashioned in the image of his maker.

When life's voyage for me is ended, when the time comes for me to cross the bar, I pray my pilot may lead me to this benefactor of his kind, my genial friend and brother, for sure am I that he has joined the choir invisible whose music is the gladness of the world.

ALFRED M. COHEN.

The Winner of The Pulitzer Prize Award

By Haynes A. Gilbert



TO Elmer Rice has been awarded the Pulitzer Prize for the best play of the year, and seldom has the prize fallen more deservedly. For Elmer Rice—despite his extreme reticence and modesty which prevent him from pushing himself to the fore—is one of the foremost dramatists in America today. He may not have the profound philosophical insight or the deep and brooding poetry of Eugene O'Neill, nor, perhaps, the consummate dramatic technique of Barry—but in one respect is Elmer Rice far above these two geniuses: in his knowledge of life. Elmer Rice does not interpret mankind through allegories, or through purple-colored stories, or through vague symbolism. He interprets mankind by photographing it, by showing us in plain and often abrupt language what we are. In some respects "Street Scene"—the only oasis in an otherwise desert of sterility which has been this year's dramatic season—is one of the most poignantly beautiful plays to have been written by an American. It speaks of human beings who are to be found on the sidewalks of our city life and it treats of their huge emotions and their petty desires and puerile ideals. And it speaks of such people in a rugged language. But behind the surface of this language, you will find the most precious and the most eloquent poetry. The poetry that is inherent in every human being. . . .

There are those who maintain that because "Street Scene" photographs our lower city life, instead of interpreting it, it is no more a work of art than photography itself

is. But such people have failed to penetrate into the inherent depth of this play. They have failed totally to understand that behind the exterior of these uncouth human beings one can find an interpretation of our civilization; one can find an expression, brusque and emphatic, of our times. "Street Scene" may photograph the lower strata of our city life, but within the photograph there is a decided message for those who are wise enough to glance behind the surface.

Elmer Rice is yet a very young man. He was born 35 years ago in an apartment house on Lexington Avenue—in the very heart of the metropolis which he mirrors in his "Street Scene." The streets of this metropolis, he tells us, offered him his greatest pleasure during the early years of his life. Unlike other boys, little Elmer did not concern himself with games of children but, instead, loved to sit on the stoop of his house and watch the multifarious activities of all the people around him. He loved, even in that tender age, to watch the seething mass of humanity pass before his observant eye. "Street Scene" shows us pretty

emphatically that Elmer Rice's eyes were quite observant.

His education was none too extensive. He went to a public school where, he confesses, he was far from being a brilliant student, until he was 15, and then, at the death of his father and the assumption of the burden of helping support his home, he left school to enter the business world. He worked at odd jobs for about five years, at anything that would bring him some sort of an income—and then, one day, he got a position in a law office. His contacts with law showed him that this was a profession that would interest him, and so he asked permission from his employer for two hours off each day when he might attend law school. His boss was willing, and Elmer Rice registered at the Columbia School of Law. In the meanwhile, in his off-hours, he would spend his time reading plays and going to the theater. He confesses that the theater and its world of illusion had held for him a peculiar glamour for as long a time as he could remember. He would read as many as three or four plays in one afternoon and then,

when he was through, he would amble off to see another. His mind began to be trained in the ways of the theater, and even as an office boy in a law office, he was beginning to amuse himself by trying to conceive characters and plots which he might mould into a little play of his own.

But the Elmer Rice who was not so alert at school during boyhood showed himself, at maturity, to be a brilliant scholar. He graduated from the Columbia School of Law in



A typical scene from the Pulitzer Prize-winning play "Street Scene"



Elmer Rice

1912—summa cum laude! And at once he began practicing. A year afterwards he celebrated his entrance into the law profession by marrying.

During his studies of law at Columbia, Elmer Rice had found sufficient time to take likewise a course in play technique and then, at the outset of the war, he wrote his first play. "The Iron Cross" was no masterpiece. But it had some very effective dramatic moments utilizing the war as background, and Arthur Hopkins, the producer, was sufficiently interested in those dramatic moments to buy the play from the young dramatist. Hopkins, however, never produced it—instead, it was given by the Morningside Players. As young Elmer Rice watched the performance of the play, he knew that sweet sensation that comes to all playwrights—of seeing a work of his own brain unfolding itself on the stage. And as, with swollen heart, he watched the performance of this, his play, he felt somehow that he was not meant for law, that he had a nobler mission in his life. Then and there he swore to himself that he would sacrifice everything for the sake of fulfilling his great ideal—to become a successful playwright. And so, the very next day, he announced to his bewildered wife that he was definitely giving up the law profession for the sake of writing. No sooner said than done, and the following week found Elmer Rice living a delicious life of leisure. And working upon a new play, whose idea had been revolving in his mind for many years already.

That play was "On Trial"—one of the most successful melodramas to have come to Broadway. It was sold

immediately, it ran for many months—and Elmer Rice was given the infinite satisfaction of knowing that he had made a wise choice. He became affluent, with enough money to support him for many years to come, for many years of playwrighting. A few months after the first performance of the play it was sold for the movies. At that time, a perspicacious lawyer told Rice to put into his contract a clause which stated that the play was to be sold for the movies without "talking-rights." Elmer Rice laughed at the whim of his friend. What sort of meaning did the clause have—for how could the movies possibly talk? But he decided to satisfy the whim of a friend and lawyer. As a result, Elmer Rice has recently sold the play to Warner Brothers as a "talkie" for many thousands of dollars.

And so, at the impudent age of 21, Elmer Rice was already a playwright.

Success had not turned his head. Instead of attempting to make more and more money, instead of trying to keep in the favor of the public, Elmer Rice secluded himself from fame and the public to write sincere, artistic plays which, he felt, would not be very successful but which he felt he had to write. When he planned and wrote "Street Scene" he reconciled himself to the fact that this play would remain securely untouched in the bottom of his trunk. It was intended originally as a pantomime in 15 scenes—to be called "Figures on the Landscape"—which was to be a panorama of our modern city life. As he sketched the outline of his pantomime play he decided that it would be much more effective with some racy and colorful dialogue. Thus did "Street Scene" come into being. And when, at last, it was completed—it was given from one manager to another who refused it because, they felt, it would not appeal to the public. Six managers declined to present it and then Elmer Rice came to William Brady, who decided that he would take a chance. That chance resulted in the most successful play of the year, financially as well as artistically—the highest netting play, in fact, today on Broadway.

"Street Scene" is an epic of American life. Once for all can we see ourselves mirrored in this looking glass. Deems Taylor, the great American composer, has recently announced that he would build an opera around this play. Can it be that, in this great American play by a great American playwright, we will also have a great American opera?

JEWISH LIFE IN GERMANY

(Continued from Page 326)

the wish of all intelligent Jews for many years, but difficulties of a legislative and economic nature have so far prevented its realization.

The opinions of the Jews of southern Germany and those of the Jews of Prussia about the principles of constituting a Union of the Reich differ too widely from each other. The main reason for these differences apparently is a financial one. The Bavarian State Union has the legal right to tax every Jew in its territory; thus, it commands considerable means. The Prussian State Union, on the contrary, does not have anything like fixed taxes, but has to rely upon voluntary contributions. The Prussian Union is therefore standing on the stage as a big, but poor, brother. Only when Prussia shall have a better law concerning the Jews—and a project of this nature is now before the government—will the Prussian Jews be equal partners with their southern brethren.

Although this time is coming slowly, it is coming. German Jewry is too eager and too full of life not to find ways and means for the realization of their ideals. They now know their needs and also their power. They have a will that cannot be suppressed, and that will is sure to create its own future.

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Richard Willstatter: Chemist

By Joseph Samuel



HE achievements of three Jewish chemists, each working independently, stand out as landmarks in the long road to science.

In 1910 the world was startled with Ehrlich's crowning discovery of Salvarsan, the specific for syphilis, after five years of intensive work; not long afterward the results of Wassermann's researches on epidemics and contagious diseases were announced. From the binary star of Ehrlich and Wassermann, we produce a



Richard Willstatter

constellation when to it are added the works of Richard Willstatter.

Richard Willstatter was born in Karlsruhe, Baden, on August 13, 1872. There he spent his early youth and received his elementary education, which was completed later in the picturesque and romantic old town of Nurnberg and then at the University of Munich. Under the great Professor von Bayer, at the time perhaps the leading chemist in Europe, and the discoverer of synthetic indigo, Willstatter proved an apt pupil. For thirteen years he studied and investigated in the University of Munich, in 1902 becoming Professor Extraordinarius.

Begins Plant Life Studies

Hardly, however, had he time to adapt himself to his new role than he was called to Zurich to occupy the chair of full professorship in the University of that town. Here it was that his work on the products of plant life was begun in real earnest with a production of such momentous results that in 1911 he received the Tiedman prize from the Seckenberg Natural History Society.

One of his earliest pieces of research to attract world-wide attention was on the nature of two very important products of plant life, namely cocaine and atropine, both of which are of primary importance in a fast developing science—that of surgery.

Willstatter's primary contributions were these; that having investigated

the nature of these drugs, he was actually able to produce them in the laboratory. Since the natural compounds have been not merely analyzed, but actually synthesised, their constitution is beyond all shadow of doubt. The absence or presence of any particular element has a marked influence on the physiological effect of the final compound, and during the synthesis these controlling elements are noted as well as the modifications they cause.

All these observations were accumulated and tabulated by Willstatter. What happened? It was natural that other syntheses should be undertaken with the object of synthesising similar compounds, but different in this respect—that the toxicity of the natural compounds is avoided. Novocaine is one of them and the best to date.

Discovers Nature of Chlorophyll

It is not necessary to dwell on what Willstatter's primary contributions to surgery meant and still mean; he paved the way for the manufacture of new weapons to be used in the ceaseless war against disease.

From his work on plant products, it was but a step to Willstatter's next phase of his life work: the attempt to elucidate the nature of those complex compounds to which the rose, the blue cornflower, the violet and the poppy owe their bewitching colors. Primarily he also sought to discover the precise nature of chlorophyll, the green coloring matter common to the leaves and stalks of all plants. With regard to the latter he was the first to show that chlorophyll is chemically the same in all plants and in each case performs a similar function.

The greater part of this work Willstatter performed in Berlin where, in 1915, he took the chair of Professor of Chemistry at the Prussian Academy of Sciences. Only five years later, he was honored with the Nobel prize.

Later he actually succeeded in demonstrating that the reds and the blues were fundamentally the same compound and that in the laboratory the one could be changed to the other at will, and with astonishing simplicity.

These investigations are perhaps the most beautiful (and expensive) that modern chemistry has ever witnessed. Since the total amount of actual coloring matter in a single flower is hope-

lessly inadequate for chemical research, it was necessary to cultivate acres and acres of flowers in order to obtain an appreciable amount of coloring matter, and it is interesting to note that although this work was in part subsidized by the government, by far the greatest contribution came from Willstatter.

Work Has Practical Results

Although he undertook this work purely for the love of knowledge, it would seem that once more the results of his researches have a practical bearing which not improbably will have a profound influence on industry—an influence affecting the fortunes of thousands, as did the discovery of synthetic indigo. Shortly after the publication of his results and even before they were made public knowledge, Professor Robinson of the University of Manchester, following Willstatter's researches, was able to devise much simpler methods for the artificial synthesis of plant pigments. Professor Robinson is technical adviser to the British Dyestuffs Corporation.

In view, then, of the prominent, almost unique position that Willstatter occupies in the scientific world, it is a matter of course that there should have been talk in responsible quarters associating his name with the Hebrew University. The fact that Einstein, another German Jewish scientist of the first order, has already identified himself with the Hebrew University, seems to give such speculation an air of probability. Nothing, however, has come of it yet.

Not long ago Willstatter resigned his professorship at the Prussian Academy of Sciences. A vacancy had fallen due, and he had advocated a promising young Jewish chemist for the post. His advocacy was totally ignored for the reason that the candidate was a Jew. Without further ado, Willstatter resigned, and no amount of persuasion (and of this there was plenty) could move him from his position of contentment.

At present Willstatter is continuing his researches into the metabolism of plant life in a private capacity. What further insight into the mystery of the natural processes these will reveal, there is no method of gauging, but that they will be of primary importance it is safe to prophesy.

My First Meeting With Herzl

By M. Usishkin



IN MAY, 1896, the mail from Vienna brought me a pamphlet entitled "Der Judenstaat" in a Russian translation. It was accompanied by a request from my Hovevei Zion acquaintances in Vienna to circulate it as widely as possible.

I perused the pamphlet most carefully and then sent the following reply,

"I see no need to distribute the pamphlet here as the Russian Jew who has read *Auto-Emancipation* by Pinsker and Lilienblum would find little new in its fundamental ideas; and the practical side is dealt with rather superficially." A few days

later I received a second letter from Vienna containing a very urgent request to spread the pamphlet. "The author of this pamphlet," they wrote, "is a man of much importance from whose assistance our cause can benefit considerably." To this I replied "The Jews of Russia are unacquainted with the writer of the pamphlet either as an individual or as a worker for the cause. He will first need to show himself an active worker."

I was in Vienna in June of the same year and met my old Hovevei Zion acquaintances, Dr. Birenbaum, Krenenski, (subsequently a member of the Actions Committee) and Engineer Zeidner (who in 1898 was a member of the deputation which was presented to Kaiser Wilhelm at Jerusalem). They all waxed enthusiastic about the new worker who had appeared among them—Dr. Herzl.

"You must certainly visit him and make his acquaintance," they all declared. I declined, however, stating as my reason, that having no practical scheme to put before him there was no point in my going.

The next day Birenbaum called on me bringing with him a visiting card, which I still have, from Dr. Herzl bearing the following inscription, "I have heard of you as one of the outstanding workers of Zionism, in which I am very much interested at present. I should be greatly obliged, therefore,

if you would honor me with a visit at my home today at five o'clock."

After this I could no longer refuse, and so at five o'clock, accompanied by Dr. Birenbaum, I proceeded to Dr. Herzl's residence. He was then living, if I recollect correctly, on the ground floor of a moderate sized house, set in a garden, in *Berg Strasse*, not far from *Harrien Strasse*.

We were ushered in by the maid to Dr. Herzl's study, which was a commodious room, furnished with superb taste and lined with shelves upon shelves of books. The room was in semi-darkness as the day was cloudy and the single window in the room, though large, overlooked the garden at the rear. At our entrance Dr. Herzl rose from his seat and stepped forward to greet us. I was astonished at his handsome appearance, his freshness and youthfulness, as all who saw him at the First Congress will remember.

"I am very pleased indeed to see you and have an opportunity for a talk," were his first words to me. "My friends

have told me a lot about you," he went on.

"At all events not more than they have told me about you," I said, returning the compliment.

"What do you think about my *Judenstaat*?" he asked.

"That I agree with the main idea of the need to establish a Jewish State in Palestine is evident from my having been a member of the Hovevei Zion Organization since its inception. But with regard to your programme, sir, for carrying out the ideal, there is much to think over and discuss." At once he plunged, with much animation, into a defence of his opinions, regarding the creation of the two institutions, suggested in the "Jewish State."

"I am confident that we shall easily obtain from Constantinople the necessary endorsement of our programme," he said, "and also the assistance of the European governments, and this will facilitate the creation of the vast capital we shall need. I have already obtained some promises from London



M. Usishkin



Theodor Herzl

and I shall soon be going there for this purpose. The sole question really is whether Jews will be found suitable for colonization, and willing to emigrate."

"On that point I can set your mind at rest, Doctor," I answered. "I undertake to find you as many men as you can settle. Hundreds of thousands of our Jewish brethren are intensely eager to emigrate to Palestine. Unfortunately, we have not the means for the purpose. I am proceeding from here to Paris to interview Baron Edmond de Rothschild about the establishment of a Jewish colony for workmen, Kastinia."

"By the way, sir, as you are traveling to Paris, I should like you to arrange a public meeting for me there, and to notify me by telegram. I will break my journey there on my way to London. From Paris you will accompany me to London and there at the meeting to be held at the Maccabee club you can confirm the desire of the Jews to migrate to Palestine to settle. I should also like you, when in Paris, to pay a visit to my friend, Dr. Max Nordau, and to present my compliments."

"To which Nordau? Not the well-known writer? Why, is he a Jew?"

"Not only a Jew but a good Zionist, too," answered Herzl.

"I don't promise to visit Nordau. I'll see how matters go. But I shall try to arrange a public meeting for you, although I don't know if I shall succeed, seeing I am quite new to Paris. As regards the trip to London I withdraw absolutely since I do not know English and cannot imagine what I can do there."

We continued our conversation about organization affairs and came to the joint conclusion that a general meeting of Zionist workers in all countries was needed. Soon after, I took my leave of him. Our conversation had lasted over two hours.

When we were outside, Birenbaum turned to me. "Well what do you think about this man?"

"He will benefit the Zionist movement tremendously. There is no doubt that his fascinating personality will draw all Russian Jewry after him, and perhaps Western Jewry too."

"He has one great defect," I added, "but as far as matters stand at present, this is an advantage and a clear benefit: he does not know the Jew and is, therefore, convinced that Zionism has only external obstacles to overcome. It is best not to enlighten him, so as not to weaken his faith in the undertaking."

I left for Paris next day. There was

a small society there, in those days, of young Hovevei Zionists, at whose head stood P. Myerson (later Manager of I. C. A.) the late A. Lutvipel (subsequently editor of *Hazofeh*) and Dr. Weitz, now a physician in Jerusalem.

I reported to them my conversation with Herzl and transmitted his request for a public meeting. They expressed the opinion that it was impossible to comply as the higher Palestinian circles (Baron Rothschild and those near him) were emphatically opposed to Herzl, and it would not be politic, therefore, for him to appear at a public meeting. I did not agree with their opinion, and stated that his public appearance would, on the contrary, be only beneficial, but I was compelled to give up the idea and wrote to Herzl accordingly in detail.

A Story Without A Name

WHEN I was very young I read a story of the hyena of the Judean hills that lay in wait for men to leap upon them. It was such an agile creature that often it sprang to the height of a man's head.

Later in my life this dreadful hyena of the Judean hills was to become associated in my mind with the beast called *rishus*. *Rishus*, I was given to understand, lay in wait for the unwary Jew everywhere to spring upon him and lay him low.

IT EVEN attacked Jewish boys in the school house—so I was told—and I remember, on occasions, when Jewish boys failed to win certain honors in the school—it was *rishus* that did it.

So I came to learn that *rishus* was a horrible monster that loved nothing so much as to devour Jewish children. But I myself, possibly because I was such an obtuse child, could never detect it, though others saw its flaming eyes very clearly in the dark caverns of the school.

If I failed in my lessons, or did not gain honors that I coveted, I was prone to blame my failure on myself; but when I lost the oratorical contest my fond parents said it was nothing but *rishus* that was responsible for the disaster.

AT LENGTH I went out into the world in which this ravenous beast keeps Jews in a constant state of nervousness. Everywhere I heard of its depredations. Social gatherings were disturbed by reports of those who had seen *rishus* in this happening or that.

I went my way at first, never seeing *rishus* and blaming my failure upon

A few days later I received a telegram from him. "Am proceeding to London. Hope to meet you at Maccabee Club." I wired in return, "Consider my journey superfluous." With this our correspondence ceased.

About eight or nine months afterwards I received a long letter from him containing a clear statement of his plan for calling a Congress at München. I wired in reply "Entirely at your service for the work." He asked me if I would be willing to participate in arranging the Congress. It was first thought to hold the Congress at München, but owing to the opposition of the communal heads of that town, Basel was chosen instead. From that day we commenced to correspond with each other regularly.

my own stupidity, or upon my own laziness, or upon my own lack of vision. But in the end, by reason of so much talk, I, too, fell under the spell of *rishus*, and I commenced to see the ogre in many places and behind many people.

Now I saw that it was *rishus* that caused my failures. On the other hand, I credited my successes to my own virtues.

* * *

ONE evening I went to *shul* for a *Yahrzeit* observance, and before the service a group of us gathered for conversation, and at length the talk came around to *rishus*.

We were joined by an old man. "*Rishus*!" he exclaimed suddenly. "The talk of the Jew is always of *rishus*. You labor under the fear of a shadow and pity yourselves. There is *rishus* in the world, but why do you fear it—you who are the heirs of a noble tradition, you who are the sons of a people who did not fear to die for their faith? Why do you shrink and cower, pitying yourselves?"

* * *

And he continued: "Walk with a high head, conscious of your inheritance as noblemen, proud of your birthright, determined to live up to its responsibilities. Put on the shining armor of the teachings of your fathers; then *rishus* may attack you in vain."

—O—

SO SPOKE the old man. And there was none of us to answer him, and we dispersed for the service of the evening in which we read the supplication of the strong, courageous Jew, "Oh my God! . . . To such as curse me let my soul be dumb."

The Hebrew University Library

By James Waterman Wise



PALESTINE is still a land of miracles. For miracles are not only wrought by God. They are achieved by men. And no miracle of ancient times, no legend of Biblical wonders, is more miraculous than what has transpired in Palestine in the last ten years. The Prophecy of Ezekiel concerning the valley of dry bones which would come together, upon which sinews and flesh and skin would be laid, and into which life would be breathed, has an exact parallel today. Not from one valley, but from countless valleys, scattered to the far corners of the world, the dry bones of the House of Israel have been touched to life by the quickening word that the people of Israel is to live again in Israel's land.

But the new Palestine is to be more than a home for the body of the Jewish people. It is the hope of their spirit, too. Not the fact of the return is important, but the nature, the kind, the quality of that return. For this land—at least so they imagine it who return—is to be infinitely more than a land. It is to be a center whence will radiate shafts of knowledge, of learning, of the understanding of the spiritual values; the hatred of force, the purposes of justice, the will of peace. These, and these alone, are Jewish, the heritage of our history, the hope of our future.

There has been criticism that the founding of the Hebrew University was premature, that it is not sound economic policy to put money and strength into the luxury of academic curricula while swamps are to be drained, while pressing problems of irrigation and agriculture are to be solved, while the land is yet unredeemed, while the people are not yet firmly established on the land. That criticism may be just. But there are spiritual insights which transcend eco-

omic policies. And whether or not the establishment of a Hebrew University was sound economic policy while the land is still in the first processes of upbuilding, it was utterly, inevitably, inescapably Jewish! An inversion in time it may have been; at all events, it was a predictable reversion to type. The Jewish people has lived so long without the conventional trappings of a state or of a people, without land and boundaries

of the Book dedicate a home to receive the books of all people.

An historic hour. There gathers about the Library of the Hebrew University something of the atmosphere peculiar to a cherished sanctuary. This Library is something more than a collection of books or manuscripts. It is a living part of a generation of passionate devotion to the ideal of a reconstituted Jewish people. David Wolffsohn—pioneer Zionist, counsellor and comrade of Theodor Herzl—whose name the Library bears, and whose fortune and love first made it possible, was one of that fellowship which loved and served Palestine when Palestine was not easy to love and serve.

But the supreme significance of the Wolffsohn Library lies in the fact that it is not the creation of any one individual, that it has been made possible by the benefactions of no one man. It is the crea-

tion of world Israel. The funds which have been used to build it, the volumes which will throng its shelves, the manuscripts which are to be treasured in its archives, come from every part of the Jewish world, from every type and manner and kind of Jew. The Library is our creation as truly as it is our possession.

And if it is yet incomplete, if only the first steps have been taken to make the Library of the Hebrew University one of the greatest libraries of the world, the task of completion is our task. The earliest builders, the men and women in whose minds the concept first arose, dreamed of the Library as one of the great storehouses of learning and knowledge in our time. The first part of their dream has been fulfilled. The doors of the Library stand open. But nothing less than the full accomplishment of their dream can suffice the Jewish people.



The Wolffsohn Memorial Library, Jerusalem.

and taxes, parliament or ambassadors or armies, that it knows that these things do not condition its survival. That survival it knows instinctively depends upon the force of ideas, the power of the mind and of the will.

So it was inevitable that not finally, but at first, the Jewish people should pay tribute to the force of ideas, to the power of learning, and of the spirit, which the Hebrew University represents.

The library of the Hebrew University has been dedicated. That dedication is an historic hour for the Jewish people. For nearly 2,000 years we have studied in the libraries of the world. Particularly in the last century and a half we have learned and experimented in the great universities of the West, and to these universities and the sciences which they teach, we have made contributions of which we need not be ashamed. But now—for the first time—the People

VICHES

by
FLORENCE DIPKIN



Illustrated by Nelson Ronsheim

THROUGH the open window the violin was strong and clear. The young man hid in the shrubbery a few paces back from the house, twisted his cap in his hands, his eyes fixed upon the slight girlish figure which swayed to the movement of the bow.

She brought the selection to a close with a flourishing sweep of her bow, and smiled shyly as the guests applauded. As she stepped from the center of the room the young man could no longer see her through the window, and he turned to go. Suddenly the band struck up a dance. He crammed his cap into his pocket, smoothed back his hair with the palms of his hands, rubbed his boots against the back of his trouser legs to restore the shine which the dust of the roads had obscured, and strode into the house.

She stood laughing gaily in the center of a group of young men, all eager for the privilege of dancing with her, but she could not decide whom to choose. Almost rudely he pushed them aside.

"Mademoiselle Gurewitch, will you dance with me? Since you cannot decide with whom to dance, let me, who came last, have the pleasure."

She raised her arms and, much to the disappointment and dismay of her group of admirers, was whirled off to the dance floor by this more venturesome member of the lot.

Fania was the youngest daughter of the *gevir* of Gorodina, and tonight was her sister's wedding. On such occasions, the house of the *gevir* was thrown open to the whole village, and it was expected that the rich man's daughters dance with any of the young men of the poorer class who came to ask them, and that his sons entertain even the humblest little servant girl in fine style. And so Fania Gurewitch, daughter of David Moishe, the town's richest man, danced

at her sister's wedding with Avram Chaim, the son of the village cobbler.

Lost in the dance and the gayety of the evening, she forgot the differences in station. She was just a girl; he was just an attractive young man who danced easily and gracefully and could answer her with clever repartee.

She was only 15, and this was her first real dance, for one cannot count those stupid affairs they have at the school. Tomorrow, she would again be the unapproachable, cold, aloof Fania Gurewitch, but tonight—away with those things! Here was youth, joy, fun! Plenty of time for the rest!

Avram Chaim was just a few years older, 21, to be exact. Never had he looked with adoring eyes upon any of the girls in the village, though few there were who would not have been pleased with his attention. Though he sat at his bench in his father's little shop day in and day out, he dreamed of other things. He dreamed of riches such as his father had never possessed. He dreamed of honor such as was not the common lot of an ordinary shoemaker. And when he saw Fania he wove the delicate fabric of his dreams around her. He tried hard to forget the difference in their social standing. He saw her as a woman, as his wife, as the mother of his children, and then, especially, did he want to be rich and prosperous, so that he might have the right to ask her father for her hand in marriage. Tonight, he tried not to think of those things. He was near her, she was in his arms dancing with him. Perhaps, in time, she would learn to care as he did.

Till far into the night, the reception lasted. When Fania danced with other young men, Avram Chaim stood in a corner, following her with his eyes. Other girls there were who looked at him with wistful smiles, but he did not see them. He had only eyes for Fania in her little pink dress.

At last the wedding celebration was over. Avram contrived to be the last

to leave. Long he held Fania's little hand, gazing into her black eyes. His voice trembled so he hardly dared to speak. Her faint smile was very gentle and understanding. But he could linger no more, and reluctantly he walked slowly home in the cool summer night.

He slept but little, wrestling with his problem, for well he knew that he would be the last one that the rich David Moishe would choose for a son-in-law—him, Avram Chaim, the son of Leibe Cohen, the shoemaker. And yet, the dream was so pleasant that he tried to tell himself that there was hope for him. Had Fania not danced with him whenever he had asked her? Had she not smiled at him whenever she passed him while dancing with another young man? He could still feel on his rough, calloused fingers the touch of her soft white hands. He could still hear her merry laugh, and he put his hands over his ears to shut out all other noises which might drown out the memory of her voice. It was, altogether, a restless, uneasy night, and sitting at his cobbler's bench the next day he nodded often over his work.

In the evening, he went for a walk along the street. There were all his friends, the boys and the girls of his own class with whom he had grown up. But tonight he pretended not to hear their jolly greetings and did not respond to their youthful banter. He walked on alone to the street that led to David Moishe's house. He walked slowly, his heart pounding against his ribs, his breath coming heavy and fast. Would he meet her? Would she come out for a stroll tonight? He hoped so, and yet he was afraid to meet her, shy of seeing her. As he approached the house, the door opened, and leaning on the arm of the son of a merchant from a neighboring town, Fania came out to promenade along the broad main village street with, and yet not a part of the other groups of

young people. As he came face to face with her, Avram Chaim pulled his hat from his head.

"*Dobri veche*, Mademoiselle Gurewitch."

She looked at him coldly and distantly, and nodded her head a mere trifle before she turned towards her companion.

Avram Chaim stood looking after her, rooted to the spot. Then it was to be so! She danced with him, she laughed with him, she joked with him, but only because he was a guest. Tonight, she was again Fania Gurewitch, the daughter of David Moishe, and he was a shoemaker's son, not even a fit person to say "good evening" to. If he had been less of a man he believed he could have thrown himself upon the ground and wept. But there were still his dreams, and in his dreams he could hope.

Many nights after that he contrived to meet her on the street, but always accompanied by a young man of her own class, she passed him by, her eyes like cold, black glass. She could not fail to see his ardent, worshipful glances, and secretly, she was pleased. She was delighted with the little bunches of wildflowers that she found on the doorstep in the mornings with a scribbled note—"For Mademoiselle Fania." It flattered her vanity, it played up to her conceit, yet not for a moment would she let him know that she was conscious of his attentions. She pretended to be very engrossed in her escort when she saw him coming toward her, but her smile vanished from her face, her little nose turned upward, her little eyes lost their sparkle as she nodded coldly at his greeting.

"*Dobri veche*, Mademoiselle Fania."

And so the days passed into weeks, and the weeks into months, and the months into a year. Avram Chaim was 22, and the despair of all the mothers with eligible daughters. It soon became common gossip, his devotion to Fania, and many were the taunts and gibes that were flung at him.

One day, in the market-place, the

news spread like wildfire—David Moishe and his whole family were going to America! Yes, of course, Fania, too! Avram Chaim heard the news from his mother as she rushed in excitedly to tell Leibe. He gave no sign that he had heard, but his heart sank within him. In spite of himself, tears began to fill his eyes. It was lucky his back was to his father and mother. He pegged away mechanically, heedless of the many times his little hammer banged his fingers instead of the tiny nail. Never to see Fania again! Now, he had not even his dreams to comfort him, for when could he hope to have an opportunity to tell her of his love and, perhaps, hear her tell

me to tell you she was very angry that you did not come to say good-bye to her. She gave me this to give to you."

She laid before him a little package wrapped in white paper and tied with a red cord. Roughly, he shook his mother's hand from his shoulders, and hurled the little package into the farthest corner of the room.

"Let me alone! Don't bother me with your Fania-Fania, your David Shmavid!"

All day the little package, which he could see by just turning his head a trifle, taunted him, teased him, laughed at him. Several times he thought of picking it up, but he pegged harder

and harder, and sewed faster and faster, growling at himself, and cursing himself for a fool. A package, yes, she wanted to see him! Oh, yes—just to tease him, to tantalize him, to make a greater fool of him before the people. He would forget her. He would throw the package away without untying the gay cord that bound it. Never would he think of that little coquette again!

Soon the closing time came. He stamped out of the store and waited while his father snapped the lock and the two walked side by side towards home. Avram Chaim forced himself to nod gaily to the people he met. He even whistled an air. After supper, he joined his friends for the first time in a long while, and seemed to be the same Avram Chaim of other days.

"See, he has already forgotten his Fania," they called at him.

"Sure, that little ninnie, with her pretty mincing ways!" And he imitated her dainty walk, and simpered as he went through the motions of playing a violin.

Late that night he stole into his house, took the key to the store from his father's pocket, and with the aid of a candle, found the little white package. He set the candle on the table while reverently his clumsy fingers untied the dainty knot. He could not bring himself to cut it. Unwrapping the white layers of paper, bits



All day the little package . . . teased him.

her love for him!

He did not go to the market-place the day their carriages took them to the train. He stayed alone in the little shop and shook his head angrily when his father called to him to drop his work to go to see David Moishe and his family before they left. He heard the shouts of farewell, and each cry was like a knife-thrust in his heart. He tortured himself by forcing himself to stand just inside the window hidden in the shadows, listening to the clamor and the excitement of the farewell. Fania—Fania—Fania! Over and over—Fania, Fania, Fania! Did she think of him a little bit? Did she miss him from the crowd?

Then, quiet. He rushed back to his bench as he saw his father and mother turning the corner, still talking excitedly.

"Ah, Avram! Why were you not there!" said his mother, placing her hand on his bent shoulders. "Fania asked me where you were, and told

of glass fell upon the floor. A picture of Fania! Oh, the cruel one! So she got her parting shot! He wanted to break the frame, tear the picture into bits, but instead, he burst into tears, weeping out all the pent-up sorrow in his bitter heart. Then and there he determined to go to America. They said that there everybody was equal. There the poor man could look with eyes of love upon the rich man's daughter. There, there was no *yiches*. Perhaps there, he, Avram Chaim, could marry Fania, though he could not here.

He stole back to his house, and lay awake planning his journey. He did not know how he was going to get the money. Perhaps his parents had some he did not know about.

At breakfast he broke the news. He listened silently, but unmoved, to their many objections. His heart was set on going. He answered them ever in the same way—"I am going to America." They had to let him go. Nothing, they saw, would hold him, and one day, a month later, he turned his back upon the little city and set out for the golden land.

The next few years were hard years. Many the shops where he toiled and toiled as he had at home, but here it was with a different end in view. Here he could, with some money, open a big shop of his own, and he watched his bank account grow with much satisfaction. Through *lantzleit* he heard about David Moishe, but never made himself known to him. Fania, he heard, was still unmarried. She still remembered that she was a *gevir's* daughter, and still walked around with her nose in the air.

Then came the glorious day when he opened his own shop. Ten workmen sat at his benches and worked at his command. He had orders from big shoe stores, and even private customers sometimes came for measurements, and paid good money for a pair of hand-made shoes. Avram Chaim—he now called himself Al H. Cowan—was somewhat content. A man of 28, only six years in the country, with a good business, a nice fat bank account, his first citizen papers—oh, America was the land of milk and honey.

But just one thing was needed to make him a thoroughly happy man. On a table near his bed, the last thing he saw at night, the first thing that met his eye in the morning, stood the little picture of Fania, Fania with her long black braid over her shoulder, her provocative smile, her flashing black eyes. Fania! Perhaps now she



He was surprised . . . that David Moishe lived in so poor a neighborhood.

would look upon him with favor.

From a fellow countryman he got their address. He was surprised at the location! How could it be that David Moishe lived in so poor a neighborhood! He called on them one evening and found his answer in their story. David Moishe was an old man when he came to America and could not accustom himself to the new life in America. He could not learn the American ways of doing business, and everything he tried his hand at failed. So he and Fania lived on what was left of the money he had brought with him from the old country, and soon, when all that would be gone, they did not know what would happen to them. Fania, maybe, could learn to sew and go in a shop. She, a *gevir's* daughter, working! Poor Fania! Fania!

Pity filled the heart of Avram Chaim. He looked at Fania sitting dejectedly across the table in a faded old black dress. Her hair was knotted carelessly on the top of her head. Dark circles rimmed her eyes, now lack-lustre and careworn. Her cheeks, which had been like red *pomerantzen*, were grey and hollow, and the cheek-bones protruded conspicuously. Her fingers, which had played so nimbly on the violin, were red and showed signs of work. She supported her head wearily on her hand, her elbow resting on the table. It seemed so long since she had laughed and smiled and danced. She looked much older than her 23 years.

If only she did not have to go to work! That was the crowning inglorious! What would she not do to prevent that! She, who had never

dipped a finger in cold water, now scrubbed floors and washed dishes, and cooked meals, just like her servants at home. And to go to work—that she could not do!

But there was Avram Chaim. Perhaps she could forget her *yiches*. Here, in America, it did not matter. The rich man's daughter could marry the poor man's son without any disgrace. He knew who she was. Perhaps—yes, she would do him the honor! She, the daughter of David Moishe, the *gevir*, would marry the son of Leibe, the shoemaker. A bit of her former carefree self shone in her tired eyes as she smiled upon Avram Chaim. His heart beat with joy. See—Fania smiled upon him. Perhaps—perhaps his dream would come true at last! Oh, if Fania would marry him, how happy he would be! But would she have him? She, Fania, would she marry him, Avram Chaim? She knew who he was—the son of Leibe, the shoemaker. But he could try. And after the old father had gone to bed, Avram Chaim asked Fania to do him the honor of becoming his wife. He spoke of his shop, he spoke of his money in the bank, he spoke of his first citizen papers. And spoke of America, the golden land, where even a poor man's son may dream of marrying a rich man's daughter.

What happiness was his! Fania, his Fania, said she would marry him! Ah, not for nothing did they call America the golden land! Here indeed was the land of milk and honey! Here indeed the rich man's daughter could marry the poor man's son. What mattered such things as *yiches*? Fania was his!

The Printed Page

MORE ABSORBING THAN FICTION

Letters of Rebecca Gratz, edited by Dr. David Philipson. (Jewish Publication Society of America.)

DR. PHILIPSON has performed a two-fold service in giving the letters of Rebecca Gratz to the world. First, he has, by doing so, granted the public an insight into the lives of one of the most important Jewish American families of all time; and secondly, he has supplied lovers of literature with a wholesome feast.

Popularly, Rebecca Gratz is probably chiefly remembered because Walter Scott modeled his Rebecca in "Ivanhoe" after her, and Thackeray himself termed Rebecca as "the sweetest character in the whole range of fiction." But the real Rebecca Gratz was much more than that. From her letters as well as from accounts of her long, rich life it is apparent that she was a woman with an inspiring, sweet, noble character. The letters themselves cover the amazing range of American life from 1808 to 1866, during which time these United States grew from a few scattered colonial states to a vast nation on the eve of the greatest industrial development in world history. In that growth the entire Gratz family—and it was a large one—played important roles in commerce, letters, and the professions.

Rebecca Gratz herself never married, but maintained by correspondence a close touch with her brothers, sisters, and in-laws. From her home in Philadelphia radiated hundreds of letters filled with comments on local and national news, art, drama, literature, and the sweet philosophy of a mature, educated, and cultured woman—a Jewess of the highest type. Dr. Philipson has gathered these letters (mostly those to her brother, Benjamin Gratz, and his wife in Lexington, Ky.), admirably arranged them as chronologically as possible, and has left them almost exactly as written, with the personal turns of expression and even the somewhat peculiar punctuation of the authoress. Thus they form a book more absorbing than fiction or even biography, for they constitute a living, vital record of one who, two generations ago, was an outstanding personality of her time and of all time, for that matter.

EDWARD E. GRUSD.

A SYMPATHETIC PICTURE

Theodor Herzl, by Jacob de Haas. (Brentano's.)

A MUCH needed and much welcomed book is this official life of Herzl. It is not a novelized biography in the newer style, not a story, nor a criticism; it is a documented, authoritative and sympathetic picture of the founder of Zionism and of the movement during his lifetime.

The book has the virtues and the defects of its authorship, for Mr. de Haas was one of the earliest English friends and followers of Herzl, and close to him during much of his life as well as at his death. That means that he had all the generally available information and much else of specially intimate nature. The book adds to the knowledge which any reader may possess on the personality and work of Herzl. At the same time, no adverse criticism and little impartial judgment can be expected. This is the account of a partisan, even of a hero worshiper.

We see here how sharply the life of Herzl divides into two periods. For 35 years it is the career of the student, modernist, writer; success attained in the varying fields of playwright, reporter, writer of magazine and newspaper articles. At 35 he was well on the road to success in his chosen work.

Every modern Jew, however he may regard the Zionist movement, must know Zionism and must know Herzl if he is to be an intelligent Jew. For that purpose this book is the best available, and may long remain the best.

LEE J. LEVINGER.

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THE HISTORY OF PREJUDICE

Nationalism? A Cause for Anti-Semitism, by Samuel Blitz. (Bloch.)

WHAT is the cause of anti-Semitism? Is it something in the Jews which makes others hate us? Is it wickedness in them which arouses fury? Or is there something in human nature which is a cause of prejudice?

Mr. Blitz has taken the last thesis to develop. He has shown the history of prejudice against the Jew in ancient, medieval, and modern times, in varying forms, but always persisting. He analyzes prejudice at the

present day and shows the great nationalistic element in it. Then he concludes that anti-Semitism is always caused by nationalism, that every nation tries to suppress or absorb the weaker nations about it, and that every nation is angry at the Jew for remaining himself. L. J. L.

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JEWISH LIFE IN OTHER LANDS

Worlds That Passed, by A. S. Sachs. (Jewish Publication Society.)

"WORLDS THAT PASSED" is valuable as a picture of Jewish life in other lands in other days; but it is not literature. Readers who have known Sholem Aleichem's "Jewish Children," even in translation, or enjoyed Frank's rendering of the tales of Perez (also brought out by the Publication Society) and now turn to this volume, will at once be struck by its lack of fire and poetry. Our author knows the life he describes; he writes with evident sympathy and understanding. But there is no glow, no vitality. Much of this may be due to the translator's lack of imagination.

The chapter headings give an adequate taste of what follows: "The Siyum"; "A Guest in Honor of the Sabbath"; "Yom Kippur Eve," and the like. The reader who, though a Jew, may be ignorant of the real poetry of the feasts and fasts of his people, will find such sketches instructive; the Jew who has come "from the other side" will feel a glow of pleasure as he relives the scenes of his childhood.

ELMA EHRLICH LEVINGER.

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BOOKS IN BRIEF

THE May issue of *Jewish Education*, published by the National Council for Jewish Education, contains an excellent definition: "To us, Jewish education is essentially the process of integrating the young growing Jew into Jewish fellowship, and of preparing him to share in the destinies of that fellowship and to contribute to its welfare and development." The magazine is crowded with meaty articles on this moot subject by Alexander M. Dushkin, Director of the Chicago Board of Jewish Education and Editor of the magazine, Ben Rosen, Director of the Associated Talmud Torahs of Philadelphia, and others well qualified in this field.

E. E. G.

In the Public Eye

Edward A. Filene

EDWARD A. FILENE is a practical philanthropist who seeks to remedy social evils by getting at their roots. It was therefore in line with his policy to give \$25,000 for a fund with which an international survey into real wages may be conducted. The fund will be administered by the International Labor office in Geneva. Mr.



Edward A. Filene

Filene, himself a Boston merchant and executive, believes that high wages are necessary, and actually result in greater profits.

Mr. Filene was born in Salem, Mass., and worked his way up, after his graduation from high school, to the very top of his business, which is one of the largest department stores in Boston. He is a member of the Chamber of Commerce, and of many other public bodies of importance, and has been decorated by several European governments.

In 1924, Mr. Filene organized European peace award competitions in Great Britain, France, Germany, and Italy.

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Louis Wiley

THE 60th birthday of Louis Wiley, business manager of the New York Times, was made the occasion for a tremendous tribute at his former home in Rochester, N. Y., last month. The Rochester Press Club tendered him a dinner which was attended by an unusually distinguished gathering, while greetings were received from President Hoover, ex-President Coolidge, Chief Justice Taft, Mayor James Walker, former Governor Alfred E. Smith, and many others.



Louis Wiley

Mr. Wiley was born in Hornell, N. Y., but was educated in private schools in Kentucky, and at the Uni-

versity of Rochester. He was a reporter on Rochester newspapers, and business manager later of *Editor and Publisher*. Since 1904 he has been business manager of the New York Times.

He has been decorated for distinguished public service by the governments of France, Greece, Italy, Belgium, Serbia, and Roumania, and has taken a leading part in many important public movements both at home and abroad. * * *

David Sarnoff

IT was typical of David Sarnoff to neglect his own business when Owen D. Young, U. S. Chairman of

the Reparations Commission in Paris, who was ill, requested him to help settle the negotiations there. The German press lauded Mr. Sarnoff for the expedition by which he brought about an agreement on the reparations.



David Sarnoff

The life of this amazing young executive—he is only 38—reads like a fiction thriller. Born in Russia of impoverished parents, he was brought to New York at the age of nine, sold papers, ran errands, and did other odd jobs while studying at home to realize his father's and his own dream—that he should some day be a great Rabbi. But with the death of his father when David was but 15, he had to support his mother, and abandon the studies he loved.

As a messenger boy he tinkered with wireless until he became an expert operator for the Marconi Company, and when that concern merged with the Radio Corporation of America, David, then only 16, became the operating head. In 1912 he achieved first page national fame by sticking to his post for 17 consecutive hours during the Titanic disaster.

Now he is Vice President of the Radio Corporation of America, one of the largest industries in the country. He has been awarded recognition from a host of electrical and radio concerns and honorary organizations, as well as by the Polish government, and is interested in numerous good causes, for which he works with characteristic zeal.

Abraham W. Rosenthal

MANY years of loyal and devoted service in social and educational work were crowned when Abraham W. Rosenthal was elected President of the National Association of Jewish Community Center Secretaries in Atlantic City last month. Mr. Rosenthal had been First Vice President.



Abraham W. Rosenthal

Since he graduated from Columbia (B.S. in 1917 and M.A. in 1919), Mr. Rosenthal's life has been filled with good works. He was Director of Boys' and Men's Work in the Harlem House Settlement, Director of Health Education and Socialization at the Speyer Experimental Junior High School, Vocational Director for Returned Soldiers, Jewish Welfare Board, Director of the Weekend Camp of the Metropolitan League of Y. M. H. A.'s, Social and Educational Director of the 92nd Street Y. M. H. A., and finally executive secretary of the Bronx Y. M. H. A., which position he now holds. * * *

Milton J. Rosenau

THE great work being done by the Oze Society for the protection of the health of Jews in Eastern Europe has not gone unnoticed in this country, and now a National Committee has been formed in New York to sponsor the organization. Very appropriately Dr. Milton J. Rosenau of the Harvard Medical School was chosen to head this committee.



Milton J. Rosenau

Born in Philadelphia in 1869, Dr. Rosenau graduated from the University of Pennsylvania, and studied at Harvard and abroad. He was Director of the Hygienic Laboratory in Washington, and has been Professor of Preventive Medicine and Hygiene at Harvard since 1910. He has done fine work in the Massachusetts State Department of Health and in other health councils.

News of the Lodges



IN HONOR of the prospective 70th birthday of President Alfred M. Cohen in October, lodges all over District No. 2 will conduct intensive membership drives in an effort to bring the Order's enrollment to 70,000. All classes initiated as the result of this drive will be known as "Alfred M. Cohen Classes."

This enthusiastic tribute to the President was announced at the 77th annual convention of District No. 2 at Akron, Ohio, last month. Deeply touched, President Cohen responded with a short, sincere address.

"I feel that I have come home again," said President Cohen, himself a son of District No. 2. "If all districts were like District No. 2, B'nai B'rith work would be complete."

The President then highly praised the District's manifold good works, and thanked all the B'nai B'rith workers for their co-operation. He singled out Sidney G. Kusworm for special commendation, saying the latter was "as stalwart a Ben B'rith as lives."

More than 250 delegates and visitors attended the Convention, which was a gala event in Akron. Merchants, professional men, and public officials combined to welcome the delegates and a more hospitable setting for a convention is difficult to imagine. Delegates from Kansas proudly asserted that every B'nai B'rith Lodge in that State was represented. A feature of the meeting was the announcement that this was the 50th District No. 2 Convention at which Brothers William Ornstein of Cincinnati and Sig. Strauss of Denver were present.

A noble and stimulating address was delivered by Rabbi Barnett M. Brickner of Cleveland at the banquet. He assailed the illiteracy of Jews with respect to their own language and traditions and pleaded for renewed and extended Jewish education.

Isidore Feibleman, President of the District, touched on the same subject in his annual address, when he urgently recommended the eventual establishment of Hillel Foundations in all universities with large Jewish enrollments. He complimented the District on its successful work in connection with District philanthropies, including the Leo N. Levi Memorial Hospital, the Educational League, Jewish Orphan Home at Cleveland, and the several institutions at Denver.

"I cannot refrain from rejoicing in

the formation of the Jewish Agency uniting Zionists and non-Zionists for the upbuilding of our ancestral homeland," President Feibleman added. "Time was when mention of Palestine was taboo in Lodge or Grand Lodge. But today Wider Scope funds are going to help improve housing conditions in Eretz Israel and for the School for Teachers and the Library in Jerusalem. Slowly but surely we are approaching unity in Israel."

The report of the District Wider Scope Committee made by Emil Mayer showed that the District had exceeded its quota of \$400,000.

Sidney G. Kusworm's hour report as representative of the Executive Board of the Order, exhaustively revealed the tremendous volume of good works carried on by the parent body; and reports of numerous standing committees showed that local activities are being carried on no less strenuously and successfully.

A mixed quartet from the Hillel Foundation of Ohio State, and several children from the Cleveland Jewish Orphan Home, provided an entertaining program which was well received.

Samuel I. Sievers, St. Louis, was elected President; Leonard H. Freiberg, Cincinnati, First Vice-President and Secretary; Simon J. Heller, Denver, Second Vice President; and William Ornstein, Cincinnati, Treasurer.

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A DRIVE for \$150,000, to make possible the needed expansion of the B'nai B'rith Orphan Home at Erie, Pa., will start soon as the result of a pledge made by delegates to the 23rd annual convention of District No. 3 at Allentown, Pa.

The unselfish devotion of Brother William Portner, Chairman of the District's Social Service Committee, in work among Jewish prisoners, was warmly lauded. The Committee which reported on the Social Service Committee's activities hailed the Hillel Foundations and the A. Z. A. as agencies which, in the future, will "bring our people back to a position of leadership in culture and spirituality, making of them a truly chosen people to carry the work of God to the entire human family and thus decrease, if not entirely eliminate, the number of Jews in American penal institutions."

Judge Joseph L. Kun of Philadelphia, in one of the principal ad-

resses of the Convention, said that a return of Jewish youth to the synagogue and advances in the attainment of culture have been noted during the past few years.

A happy social program was finely blended with constructive business sessions at the conclave. One of the most important acts passed was an amendment to the constitution, authorizing the organization of a Council of Ladies' Auxiliaries in the District.

Judge Josiah Cohen of Pittsburgh and Jacob Singer of Philadelphia, both loyal and ardent veterans of District No. 3, were unavoidably prevented from attendance. It was the first convention either had missed in many years, and messages of regard were sent them.

Hon. Joseph W. Salus, President of the Philadelphia B'nai B'rith Council, delivered one of the principal addresses at the convention banquet, while among the outstanding reports made during the sessions was that of Joseph Herbach, who was re-elected District Secretary for the 11th time.

Charles Kline, of Allentown, whose gift of a synagogue for the Erie Orphan Home was gratefully accepted at the convention, delivered an inspiring address, in which he urged all Jews to remember that service to the unfortunate rather than to the wealthy is what makes life worth while.

Isadore Sobel, President of the Erie Orphanage, reported that 158 children have been cared for at the home since it was opened, and that efforts are now being made to establish a library there through a fund initiated by Judge Kun.

Abraham Berkowitz, of Philadelphia, was elected President; Abraham L. Wolk, Pittsburgh, First Vice President; Charles Kline, Allentown, Second Vice President; Joseph Herbach, Philadelphia, Secretary; Dr. B. S. Pollak, Camden, N. J., Treasurer.

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THROUGH the efforts of Middletown (Conn.) Lodge No. 897, the Jewish community of the city has been able to build an \$80,000 synagogue. Under the able leadership of Max Levine and other brethren, enough money was raised to build a beautiful temple.

The B'nai B'rith basketball team won the championship during the past season by losing only one game out of 16 played with representative teams of every church in the city.

WITH the passing of Joseph E. Meyers of Louisville Lodge No. 14, District No. 2 has lost its oldest living Past President. He was a member of the Order for 62 years. Louisville Lodge passed a resolution of praise for his many services to the Order.

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A WARM and lengthy tribute was paid editorially by the Jewish *Criterion* of Pittsburgh to Isidore Jacobs, whose term as President of District Grand Lodge No. 3 expired with the Allentown convention. The editorial praised Brother Jacobs for his active work for the Hillel Foundation and for the creation of a Good-Will movement in his District.

* * *

BROTHER MAX MORRIS of Omaha Lodge No. 354, who died recently, was a member of the Order for more than 62 years. On March 4, 1917, on the occasion of the 50th anniversary of his admission, he presented the Nebraska Lodge with a gavel which is still being used.

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THE assembly hall was crowded to the doors when Cincinnati Lodge No. 4 presented three outstanding rabbis of the country, who explained the meaning and purpose of Reform, Conservative, and Orthodox Judaism, respectively. Rabbi Meyer Waxman, President of the Hebrew Theological Seminary, Chicago, spoke for Orthodoxy; Rabbi Jacob Cohn, President of the Rabbinical Assembly of the Jewish Theological Seminary of New York, for Conservatism; and Rabbi David Philipson of Cincinnati, for Reform.

* * *

MEMBERS of Winnipeg (Can.) Lodge No. 650 responded nobly to an appeal for funds for the camp which the Lodge maintains every summer. A. E. Cantor, President of the Lodge, wrote a letter to each member, informing him that it costs but \$8.50 to buy two weeks' happiness for each child. The camp opened June 30.

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"MONTCLAIR Lodge" has been formed at Montclair, N. J. A group of prominent Jews of the city invited Brothers Oscar Leonard and Joseph Herbach to address them, and the Lodge was formed immediately thereafter. Jacob J. Shapiro and Jacques Rieur were chosen temporary President and Secretary, respectively. The Lodge is to be installed in the near future at a special function in which leaders of District No. 3 will participate.

CHANANIAH LODGE, New York City, is making preparations for a celebration of its 60th birthday a year hence. This venerable Lodge still numbers among its active membership Henry Weiss, Simon Gallinger, Moses Oppenheimer, Ferdinand Oppenheimer, Joseph Goldschmidt, Samuel Loewenstein, Isidore Lachman, Max Koch, Joseph Kraus, and Joseph Zeimer, all of whom have belonged to the Order for more than 50 years.

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SOME of the world's greatest artists were on the program of two concerts presented in Boston under the auspices of Amos Lodge of that city. Fifteen thousand persons heard both concerts. The artists included Cantor Josef Rosenblatt; Mme. Galinkin, soprano of the Palestine Grand Opera Company; Adelaide Delucca and Harold Wright of the Roxy Gang, and many others.

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A SYMPOSIUM on medicine from the earliest to modern times was held at a recent meeting of Portland Lodge. Dr. I. C. Brill spoke on "Jewish Contributions to Medicine During Biblical and Talmudic Times"; Dr. Horace L. Rosenberg, on "Jewish Contributions to Medicine During the Middle Ages"; and Dr. A. G. Bettman on "Jewish Contributions to Medicine During Modern Times."

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AN INSPIRING letter of congratulation, signed by the President and Secretary of Bellaire (Ohio) Lodge No. 785, was sent to every graduate of Bellaire public schools last month. A Jewish girl, Miss Bertha Goldner, received first honors in scholarship among the graduates.

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ONE of the youngest, if not the very youngest dental professor in the country is Dr. David Cahn Platt, 23, who was recently appointed professor of anesthesia in Creighton Dental College, Omaha, Neb. This youthful Ben B'rith and A. Z. A. adviser is also dental surgeon of St. Joseph's Hospital.

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RABBI MORTON M. BERMAN, Secretary of the Davenport (Iowa) B'nai B'rith Lodge, has left his pulpit in that city after an incumbency of two years, to become Director of Field Activities of the Jewish Institute of Religion of New York, of which Rabbi Stephen S. Wise is President.

MUSIC critics in Portland, Ore., in their newspaper reviews, were highly complimentary to the B'nai B'rith orchestra of that city, which gave a concert under the direction of Aaron Avshalomoff before a large audience. The chief orchestral feature was the rendition of the beautiful "B'nai B'rith Ritual Suite," written by Mr. Avshalomoff himself. He has gone to China, where he will study the music of the Orient.

* * *

PART of a recent meeting of Israel Friedlander Lodge No. 877, Roanoke, Va., was devoted to the Boy Scout Troop No. 4, celebrating the 19th birthday of the Boy Scout movement in the United States. Scout Committeeman Bohn addressed the lodge, giving an interesting talk on the history of this movement.

* * *

MANY years of loyal service to the Order were recognized when Har Sinai Lodge No. 8, Philadelphia, gave a dinner in honor of Albert A. Light, Past President and Trustee of the Lodge. President Dr. Louis Gershenfeld was the principal speaker; he recalled Brother Light's many services and lauded him warmly.

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UNDER the auspices of Ottawa Lodge No. 885, Ottawa, Can., Dr. H. M. Ami, distinguished geologist, archeologist, explorer, and anthropologist of the Canadian government, gave an illustrated lecture on "Palestine, Ancient and Modern." The proceeds were turned over to the local Talmud Torah.

* * *

DAVID ARONBERG and David Pfeffer were signally honored recently when they were commissioned Colonels on the staff of Flem D. Sampson, Governor of Kentucky. Both men have been members of Ashland (Ky.) Lodge No. 972 for many years, and Brother Aronberg is now Vice President of the Lodge.

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SIGMUND LIVINGSTON, Chairman of the Anti-Defamation League, was the guest speaker at a combined public initiation of candidates and installation of officers by Pisgah Lodge No. 34, Detroit, Mich. A banquet and dance followed the ceremonies.

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COMMUNITY interest was aroused by Los Angeles (Calif.) Lodge, which recently held a great open meeting in the interests of Zionism. A three-reel motion picture of scenes and events in Palestine was shown.

SHORTLY after he had celebrated his 73rd birthday, Henry M. Goldfogle, prominent New York Ben B'rith, member of Congress from 1901 to 1915 and from 1919 to 1921, and President of the Board of Taxes and Assessments since 1921, died at his bachelor apartment in New York City. For nearly 50 years he had been one of the most active members of Tammany Hall, and his political activities had gained him national recognition.

Mr. Goldfogle was for many years President of Rodeph Shalom Congregation and a few weeks ago assisted at the laying of the cornerstone of the new \$2,000,000 Temple. He is mourned by thousands, for his charitable deeds were confined to no one race or creed.

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MIDDLETOWN (Ohio) Lodge No. 804 is undergoing a modest revival. The President of the Order, Brother Leonard H. Freiberg, Vice President of District No. 2, and Brothers Louis J. Weiland and Leo Weinberger of Cincinnati, attended a recent open meeting which was a gala affair. The brethren named acted as a degree team and initiated quite a class of new members. The ladies present were especially enthusiastic and first steps were taken to organize a Ladies' Auxiliary. The community is ripe for an auxiliary because it has no Jewish ladies' organization.

* * *

BROTHER LOUIS J. BORINSTEIN, of Indianapolis Lodge, was the recipient of many tributes at a joint meeting of the B'nai B'rith and the Jewish Welfare Fund recently. Brother Borinstein was the Chairman of the successful Jewish Welfare Fund campaign in Indianapolis. His Lodge installed a class of 50 candidates named in his honor; presented him with a beautiful table Menorah; and dedicated a poem of praise to him, written by Isidore Feibleman, former President of District No. 2. He was further praised in the principal address of the evening, made by E. J. Schanfarber of Columbus, Ohio.

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MORE than 400 members of San Francisco Lodge No. 21 and their wives attended the installation dinner dance of that lodge. Richard E. Gutstadt, executive secretary of District No. 4, was master of ceremonies and presented suitable tokens of appreciation to Mrs. Fred Adelstone, wife of the retiring President, and to Mrs. Mizis, mother of the newly elected President.

MRS. EDITH LASHMAN, ex-Secretary of the Anti-Defamation League in Chicago, has been chosen by the Board of the Jewish Children's Home in New Orleans to direct the field and after-care work of that institution. Mrs. Lashman was formerly associated in the work of her husband, the late L. Edward Lashman, Superintendent of the Cleveland Jewish Orphan Home. She is a daughter of the late and renowned Dr. Gotthard Deutsch of the Hebrew Union College.

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LOUIS COHEN of Fort Smith, Ark., local B'nai B'rith secretary, has just been appointed to the board of directors of the National Farm School at Doylestown, Pa.

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LADIES' AUXILIARIES

TWO more ladies' auxiliaries have been installed on the Pacific Coast. One is the Birdie Stodel Auxiliary of San Diego, Calif., of which Mrs. George Shelley is the first President; the other is the Spokane (Wash.) Junior Auxiliary, of which Miss Freda Roller is the first President. The San Diego group was named in honor of the President of the Women's Grand Lodge of District No. 4.

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MRS. M. B. MARGOSCHES, of Women's Auxiliary Lodge No. 62, Ottawa, Canada, was the delegate to the convention of District No. 1 at Buffalo, and gave a full report of the convention at an open meeting of the Auxiliary. Mrs. Margosches is not only an active worker in the Order, but a most gifted singer and writer of music. Her article on "The Jew in Music" was prominently featured in the *Ottawa Journal*, after she had delivered it as an address before the Hadassah.

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EVERY year B'nai B'rith members in Portland, Ore., conduct a Sabbath service in Portland temples and synagogues. This year the Women's Auxiliary had charge of the services.

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PINE TREE AUXILIARY, Bangor, Maine, was recently addressed by Mrs. Miriam B. Schneider of Brookline, Mass., the first President of Amos Auxiliary of Boston, the present Vice President of the Council of B'nai B'rith Auxiliaries, and Deputy of Auxiliaries in Maine and Massachusetts. Mrs. Schneider spoke on B'nai B'rith work throughout the world, and illustrated her lecture with slides.

HILLEL FOUNDATIONS

"CONSTRUCTIVE work of the highest degree" is how the Brooklyn *Examiner* editorially describes the work being done in the seven B'nai B'rith Hillel Foundations. "The Hillel Foundation," it continues, "means that a Jewish student at an American college need no longer be nondescript, an interloper, a marrano. Frankly Jewish, he finds that now he can articulate joyously, effectively, in all the phases of college life."

* * *

FOR the first time in the history of Ohio State University, a Jew has been elected President of Interfraternity Council, the governing body of Ohio State's 75 fraternities. He is Buddy N. Moser of Youngstown, a member of Sigma Alpha Mu Fraternity. He is also a leader in many other campus activities, and a hard worker for the Ohio State B'nai B'rith Hillel Foundation. Another Hillel lad, Moser's fraternity brother, Alfred W. Gans, of Dayton, O., was honored by election to Phi Beta Kappa. Gans was chairman of Hillel's Loan Fund.

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THE B'nai B'rith Traveling Art Exhibit, which has been shown all over District No. 3, has finally reached Morgantown, W. Va., and the Hillel Foundation at the University there. It was enthusiastically received by a large gathering who heard Maurice L. Augenblick lecture on Jewish art.

* * *

ALEPH ZADIK ALEPH

JULIUS BISNO, Junior Deputy of the A. Z. A., reports that the junior order in the South today has a stronger hold than it has ever had. Since the beginning of the year chapters were instituted at Chattanooga, Tenn., and at Little Rock, Ark. The greatest accomplishment in the South, however, according to Brother Bisno, is the strengthening of established chapters.

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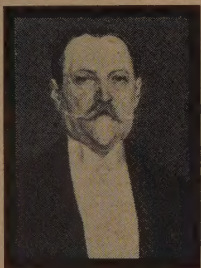
THE biggest event of the year for Aleph Zadik Aleph took place in Pittsburgh July 5, 6 and 7, when hundreds of delegates and visitors held their Sixth International Convention. More than 100 chapters were represented. Cultural and religious activities, in the form of temple and synagogue services, speakers and rituals, took up the greater part of the program, which also contained splendid social events.

Across the Seas



HE irreparable loss suffered by the Austrian Grand Lodge in the recent death of Dr. Edmund Kohn, its Grand President, is evident from a summary of his life.

He was born in Konigswart January 2, 1862, the son of the local district physician, who was also Prince Metternich's personal doctor. Dr. Edmund Kohn studied medicine at the University of Prague, served his year in the army, and finally became physician for the regiment.



Dr. Edmund Kohn

In the early nineties he moved to Vienna, specialized in gynecology, and filled a position with the District Sick Fund for 30 years. He married Ernestine Glaser, by whom he had two sons.

His wife's relatives belonged to the Bohemia Lodge. I. O. B. B. in Prague. He joined it soon after his marriage. He was initiated on April 14, 1894, and became a most enthusiastic Ben B'rith. He won new members among his friends and took them to Prague to be installed. He obtained 40 members in one year and proceeded to found the Vienna Lodge, which was installed Oct. 13, 1895. Naturally he became the first President. He was re-elected five times.

He was the untiring initiator of much that the Vienna Lodge accomplished, and he was responsible for many of the welfare activities of all the Austrian Lodges. His one idea was to promote the Order and its ideals, and to help his needy coreligionists. The Galician Welfare Society, the Employment Agency, the Settlement House, Children's Home, Mensa Academica Judaica, Children's Society, Welfare Work for the Middle Classes—all of these either owe their existence to his initiative or were supported and expanded by him. He was a man of deeds and of few words; what he promised he kept; his word could be relied on. He was a Ben B'rith in the finest sense of the word.

He occupied an honorable place in the Congregation of Vienna. Because of the high respect which he enjoyed, he was honorary member of many philanthropic societies, and was

for years the President of the important Baron Hirsch School Foundation.

He disliked and avoided all external honors. Always in the foremost rank, he assisted the late Professor Ehrmann in directing the District and succeeded him as Grand President. Unfortunately, he was permitted to be the leader of the Austrian District for hardly three years. The large attendance at his funeral was witness to the high regard in which he was held within the Order and in all the circle of Vienna.

* * *

THE newly elected Jewish members of Parliament were guests of honor at the annual dinner of the First Lodge of England in London, June 23. A large attendance turned out for this affair, which is the principal social function of the Lodge every year.

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AMONG the institutions supported by the Augustin Keller Lodge, Zurich, Switzerland, are the Community Chest of Zurich; Jewish Orphanage in Basel, Jewish Old People's Home in Lengnau; Jewish Hospital in Basel; Jeshivah Montreux; the Jewish Sanitarium for Tuberculosis in Davos; and the Jewish Deaconess Institute in Zurich. The last named was founded on the initiative of the Lodge.

The vacation colony which the Lodge established many years ago has since 1927 occupied its own beautiful home for vacationists in Heiden. Each year is more successful than the last. Fifty girls and 47 boys enjoy their vacations for three weeks in the Home. In conjunction with the work of the Home a Fall Colony was held for the first time to give poor and undernourished children the benefit of life in the open. At other times the Home is at the disposal of Jewish women's clubs of Zurich.

Recently the Augustin Keller Lodge appropriately celebrated its 20th anniversary and initiated several new members. The Lodge now numbers 179.

ENGLAND, with seven Lodges and three Women's Lodges, furnishes special tasks for the Order there. It is striving to win non-Jewish respect for the Jews by demonstrating the worth of the Order; and it is endeavoring, by numerous cultural programs, to improve the Jews themselves. Grand Rabbi Hertz lectured before thousands of people in Liverpool and Glasgow under the auspices of the Order. The Order is also fighting missionary agencies which seek to baptize Jews.

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LODGE EHRMANN, Linz, Austria, had 43 members at the end of its seventh year. A number of appropriations were made for philanthropic activities, and social and intellectual activity within the Lodge itself was unusually strong. Lodge quarters were acquired during the year.

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PRAISE for the Independent Order B'nai B'rith is contained in Die Drei Ringe, a Masonic magazine published at Reichenberg. "The B'nai B'rith has nothing in common with Freemasonry," states the magazine, in attempting to prove that the two organizations do not clash. "The founders of the B'nai B'rith were led by a positive aim to be of help to their coreligionists and mostly to the poorest of the poor. After some 90 years of existence, the Order has proved that it is a necessity. There is nothing in the B'nai B'rith or in its laws that is contradictory to Freemasonry or which makes it impossible for a Freemason to belong to a B'nai B'rith Lodge, and vice versa."



Orphans cared for by Augustin Keller Lodge.

HUMORESQUE

Many a Truth—

LITTLE Abie, aged 8, had come across the word "idiot" in one of his school text books and was somewhat confused as to its real meaning. After considering the matter for a while, he approached his father.

"An idiot isn't a man, is he?" he questioned.

"You're wrong, my boy," answered his father, eager to correct his brilliant son, "why, an idiot is the same kind of a man I am!"

* * *

This Is No Joke

THE Kirschenbaum family and the Rosenfeld family both lived in the same St. Louis flat. They got along amicably until a certain day in July, when Mrs. Rosenfeld came down to see Mrs. Kirschenbaum.

"Would you be so kind as to lend us your victrola for a few days?" the visitor asked naively.

"With pleasure," answered Mrs. Kirschenbaum hospitably, "but is it possible that you want to dance when you work so hard all day and come home so late?"

"No," replied Mrs. Rosenfeld wearily, "we don't want to dance. We want to rest for a change."

* * *

There's a Reason

LITTLE David stood regarding his father intently as the latter read the evening paper.

"Father," he asked at last, "why have you so many gray hairs?"

"Because of you," answered the father irritably, "you cause me so much trouble and anxiety. You are lazy, and careless."

"Oh, I see," answered David, "now I can understand why grandpa's hair is so white."

* * *

This Is Your Question

DURING the Seder it fell to the lot of Louis, aged 12, to ask the four questions. He accomplished this task satisfactorily, and then suddenly added a fifth question, all his own, as the result of an afterthought.

"What," he demanded of his father, "are the Jews doing who live in Egypt today? How can they celebrate the exodus?"

* * *

JULY is the patriotic month, and we hope we are not lacking in patriotism, but credit must go where credit is due, and the fact is that the only book the Humoresque page awards this month goes to a German citizen, or rather, citizeness, Mrs. Boris Brutskus, of Berlin, Germany. Next month, however—ah, hope springs eternal in the human breast—we trust our postage on each book forwarded will be less.

Savoir Faire

HYMIE was pushing a cart filled with heavy clothes through the street. It was hot and the pushcart was heavy, so he stopped a moment to rest. A passing gentleman noticed him and, thinking the burden too heavy for the boy, offered to help him. Hymie accepted gratefully.

"Isn't it a shame your boss expects you to shove this heavy load?" declared the man indignantly, after they had pushed the cart a few squares.

"That's what I told him, mister," answered Hymie innocently, "but he said it wouldn't be so bad because some fool would be sure to come along and help me, and see? he was right!"

* * *

Everything Is Relative

CHANA, a newlywed: "I think, my dear, I put too much salt in the soup."

Big-hearted husband: "Oh, no, sweetheart, there isn't too much salt in the soup; there just isn't enough soup."

* * *

What You Call Cancellation

MRS. Braunstein was visiting Mrs. Isaacs, who was the proud mother of twins. After fondly showing off her offspring, who at the moment were sleeping peacefully in their cradle, the mother led her guest back to the drawing room for a chat.

"I suppose your twins cry very loudly, eh?" asked Mrs. Braunstein sympathetically.

"Oh, I don't mind it at all," explained Mrs. Isaacs, "you see, one cries so loudly that I don't even hear the other."

* * *

Not Only Walls Have Ears

MRS. NEVSKY was humming placidly in the kitchen while washing the breakfast dishes when she was disturbed by the front doorbell. Opening the door, she saw a strange man standing before her.

"Well, what do you want?" she inquired politely.

"I came to tune your piano," answered the man.

"But I didn't call you!" she cried, dumfounded.

"No," he agreed calmly, "but your neighbors did."

* * *

Only 50% of Trouble

MRS. LEVY'S twin boys came toddling into the room while a guest was present, and the latter was struck by the kiddies' resemblance.

"My, but your twins certainly look alike!" she exclaimed. "Do you have much trouble distinguishing one from the other?"

"Well," admitted the mother, cautiously, "I have trouble picking out Moishe sometimes, but I can always recognize Benny."

Rachmones * * *

"SHLOIME!" cried the workman to his apprentice. "Why are you crying? Are you homesick?"

"No, Mr. Moses," answered the boy. "I'm sorry for the cow you slaughtered. You gave me such a small piece of meat that the slaughter seemed hardly worth while."



Emotional Moments in the Life of a Flapper

When the morning mail contains nothing but a lot of annoying bills except a proposal from an aged and rich beau, and you are at your wits' end to solve your problems . . .

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